قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say, 'If you love Allah then follow me,
Allah will love you.' (Al-Quran)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold firmly to the rope of Allah all
together and do not become divided.

لا اله الا الله محمد رسول الله

تعلیم مصطفیٰ صلی اللہ علیہ وآلہ وسلم

(TALEEM-E-MUSTAFA)

Islamic Teachings

Best talk & best way: The best talk (speech) is ALLAH's Book 'Quran), and the best way is the way of MUHAMMAD ﷺ. (Sahih bukhari #7277)

Goals and Objectives of Al-Mustafa ﷺ Markaz

Worship of Allah	Love and Obedience to Mustafa ﷺ	Service to Allah's Creatures
وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا And worship Allah and ascribe nothing as partner unto Him. (Al-Nisa:36)	قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ Say, 'If you love Allah then follow me," (Aal-e-Imran:31)	اِرْحَمُوْا مَنْ فِی الْاَرْضِ يَرْحَمْكُمْ مَّنْ فِی السَّمَآءِ Be kind to those who are on the Earth; the One in skies will be kind to you. (Tirmizi)

Guiding Principles of Al-Mustafa Markaz ﷺ

THINGS TO DO FREQUENTLY

Following and Preaching the Quran and the Sunnah: And whosoever obeys Allah and His Messenger (ﷺ), fears Allah, and keeps his duty (to Him), such are the successful ones. (Al-Noor:52)

An Attempt to Eradicate Sectarianism and Bias in Muslim Ummah: And hold firmly to the rope of Allah all together and do not become divided. (Aal-e-Imran: 103)

An Attempt of Welfare and Unity of Ummah: None of you can be a Muslim unless they like for their brethren what they like for themselves. (Muslim)

Worry about Hereafter: Whoever desires the harvest of the Hereafter, We give him increase in his harvest. (Al-Shura:20)

THINGS NOT TO DO

Ascribing Partners to Allah: Say it that I have been commanded to worship Allah and to ascribe nothing to Him as partner. (Al-Ra'd:32)

Heresy: Every heresy is ignorance and every ignorance leads to hell. (Muslim)

Cruelty: A true Muslim is one who does not harm others by his hands or his tongue. (Bukhari)

Neglecting the Rights of Mankind: And be kind to your parents, relatives, the orphan, the poor, the near neighbour and the far neighbour. (Al-Nisa:36)

TO WHOM SHOW REVERENCE

The Family of the Prophet (ﷺ): Befriend Allah Almighty because he feeds you; befriend me for Allah's sake; and befriend my family for my sake. (Tirmizi)

The Reverend Companions of the Holy Prophet: And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him. (Al-Taubah:100)

Allah's Reverend Friends: Among the virtuous slaves of Allah, there are those who if vow on Allah's behalf, Allah fulfills their vow. (Muslim)

Ulema: The ulema are heirs to prophets. (Abu Dawood)

اَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِیَّ بَعْدِیْ (Jam e Tirmazi # 2219)

I am the last of the Prophets, there is no Prophet after me.

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CHAPTER-1 الباب الأول

فضيلة الايمان

The Significance of Belief

{لَيۡسَ الۡبِرَّ اَنۡ تُوَلُّوۡا وُجُوۡهَكُمۡ قِبَلَ الۡمَشۡرِقِ وَالۡمَغۡرِبِ وَلٰكِنَّ الۡبِرَّ مَنۡ اٰمَنَ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ
وَالۡمَلٰٓئِكَةِ وَالۡكِتٰبِ وَالنَّبِيّٖنَ ج وَاٰتَى الۡمَالَ عَلٰى حُبِّهٖ ذَوِى الۡقُرۡبٰى وَالۡيَتٰمٰى وَالۡمَسٰكِيۡنَ وَابۡنَ
السَّبِيۡلِ لا وَالسَّآئِلِيۡنَ وَفِى الرِّقَابِ ج وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ج وَالۡمُوۡفُوۡنَ بِعَهۡدِهِمۡ اِذَا
عٰهَدُوۡا ج وَالصّٰبِرِيۡنَ فِى الۡبَاۡسَآءِ وَالضَّرَّآءِ وَحِيۡنَ الۡبَاۡسِ ط اُولٰٓئِكَ الَّذِيۡنَ صَدَقُوۡا ط وَاُولٰٓئِكَ
هُمُ الۡمُتَّقُوۡنَ ٥} (البقرة ۱۷۷)

Righteousness is not that you turn your faces towards the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Baqarah 77)

{اَصۡحٰبُ الۡجَنَّةِ ج هُمۡ فِيۡهَا خٰلِدُوۡنَ ٥} (البقرة ۸۲)

But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally. (Baqarah -82)

{فَاَمَّا الَّذِیْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَیُدْخِلُهُمْ فِیْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ لا وَّیَهْدِیْهِمْ اِلَیْهِ صِرَاطًا مُّسْتَقِیْمًا ط ○} (النساء ۱۷۵)

So those who believe in Allah and hold fast to Him – He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path. (Nisa - 175)

{وَالَّذِیْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ یُفَرِّقُوْا بَیْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِکَ سَوْفَ یُؤْتِیْهِمْ اُجُوْرَهُمْ ط وَکَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا ○} (النساء ۱۵۲)

But they who believe in Allah and His messengers and do not discriminate between any of them – to those He is going to give their rewards. And ever is Allah Forgiving and Merciful. (Nisa 152)

{یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا هَلْ اَدُلُّکُمْ عَلٰی تِجَارَةٍ تُنْجِیْکُمْ مِّنْ عَذَابٍ اَلِیْمٍ ○ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِیْ سَبِیْلِ اللّٰهِ بِاَمْوَالِکُمْ وَاَنْفُسِکُمْ ط ذٰلِکُمْ خَیْرٌ لَّکُمْ اِنْ کُنْتُمْ تَعْلَمُوْنَ لا ○ یَغْفِرْ لَکُمْ ذُنُوْبَکُمْ وَیُدْخِلْکُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰکِنَ طَیِّبَةً فِیْ جَنّٰتِ عَدْنٍ ط ذٰلِکَ الْفَوْزُ الْعَظِیْمُ ○} (الصف ۱۰ـ۱۲)

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. (Saff 10-12)

☆ Abu Huraira reported: One day the Messenger of Allah (may peace be upon him) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is Iman. Upon this he (the Holy Prophet) replied: That you affirm your faith in Allah, His angels, His Books, His meeting, His Messengers and that you affirm your faith in the resurrection hereafter.(Muslim, Book 1, Hadees4)

To Believe in Allah... الایمان باللہ

{فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالنُّوْرِ الَّذِیْٓ اَنْزَلْنَا ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ۝}

(التغابن ۸)

So believe in Allah and His Messenger and the light [i.e., the Quran] which We have sent down. And Allah is Acquainted with what you do. (Taghabun 8)

{اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ قف یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ ۭ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ۝}

(الاعراف ۵۴)

Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, these are His creation and the command; blessed is Allah, Lord of the worlds. (Araf 54)

{اِنَّنِیْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِیْ ۙ وَاَقِمِ الصَّلٰوةَ لِذِكْرِیْ ۝} (طٰهٰ ۱۴)

Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance. (Taha 14)

{وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ o} (المائدہ ۲۳)

And upon Allah rely, if you should be believers. (Maidah 23)

{مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ
ط سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ o}

(المومنون: ۹۱)

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe. (Mu'minun 91)

{لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ط رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ o} (الدخان ۸)

There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers. (Dukhan 8)

{قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ
ط اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ o} (الاحقاف ۴)

Say, [O Mohammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a

[remaining] trace of knowledge, if you should be truthful."

(Ahqaf, 4)

☆Narrated Abu Huraira: The Prophet said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Bukhari, Book 9, Hadees 502)

☆ It is narrated on the authority of Mu'az b. Jabal: I was riding behind the Prophet (may peace be upon him) and there was nothing between him and me but the rear part of the saddle, when he said: Mu'az b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He moved along for a few minutes, when again he said: Mu'az b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He then again moved along for a few minutes and said: Mu'adh b. Jabal: To which I replied. At your beck and call, and at your pleasure. Messenger of Allah He, (the Holy Prophet) said: Do you know what right has Allah upon His servants? I said:

Allah and His Messenger know best. He (the Holy Prophet) said: Verily the right of Allah over His servants is that they should worship Him, not associating anything with Him. He (the Holy Prophet) with Mu'az behind him, moved along for a few minutes and said: Mu'az b. Jabal: To which I replied: At your beck and call, and at your pleasure, Messenger of Allah! He (the Holy Prophet) said: Do you know what rights have servants upon Allah in case they do it (i. e. they worship Allah without associating anything with Him)? I (Mu'az b. Jabal) replied: Allah and His Messenger know best. (Upon this) he (the Holy Prophet) remarked: That He would not torment them (with the fire of Hell). (Muslim, Book 1, Hadees 46)

الایمان بالرسول صلی اللہ علیہ وآلہ وسلم

To Belive in Prophet Mohammad (S.A.W)

{یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَیْنَ یَدَیِ اللّٰهِ وَ رَسُوْلِهٖ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِیْعٌ عَلِیْمٌ ○ یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِیِّ وَ لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَ اَنْتُمْ لَا تَشْعُرُوْنَ ○ اِنَّ الَّذِیْنَ یَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِکَ الَّذِیْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰی ؕ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِیْمٌ ○ اِنَّ الَّذِیْنَ یُنَادُوْنَکَ مِنْ وَّرَآءِ الْحُجُرٰتِ اَكْثَرُهُمْ لَا یَعْقِلُوْنَ ○ وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰی تَخْرُجَ اِلَیْهِمْ لَكَانَ خَیْرًا لَّهُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِیْمٌ ○} (الحجرات ۵۔۱)

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is

Hearing and Knowing. O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not. Indeed, those who lower their voices before the Messenger of Allah – they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Indeed, those who call you, [O Mohammad], from behind the chambers – most of them do not use reason. And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

{قُلْ اِنْ کُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِیْ یُحْبِبْکُمُ اللّٰهُ وَیَغْفِرْ لَکُمْ ذُنُوْبَکُمْ ط وَاللّٰهُ غَفُوْرٌ رَّحِیْمٌo} (آل
عمران۔ ۳۱)

Say, [O Mohammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." (AL.E. Imran, 31)

{فَلَا وَرَبِّکَ لَا یُؤْمِنُوْنَ حَتّٰی یُحَکِّمُوْکَ فِیْمَا شَجَرَ بَیْنَهُمْ ثُمَّ لَا یَجِدُوْا فِیْٓ اَنْفُسِهِمْ حَرَجًا
مِّمَّا قَضَیْتَ وَیُسَلِّمُوْا تَسْلِیْمًاo} (النساء۔ ۶۵)

But no, by your Lord, they will not [truly] believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (AL Nisa, 65)

{مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ط وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًاo} (الاحزاب۔ ۴۰)

Mohammad is not the father of [any] one of your men, but the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing. (AL Ahzab, 40)

{وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًاo} (فرقان۔ ۲۷)

And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way. (Furqan, 27)

☆The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind." (Bukhari, Book 1, Volume 2, Hadees14)

☆Narrated Ibn Sirrn: I said to 'Abida, "I have some of the hair of the Prophet which I got from Anas or from his family." 'Abida replied. "No doubt if I had a single hair of that it would have been dearer to me than the whole world and whatever is in it." (Bukhari, Book 1, Volume 4, Hadees171)

☆Narrated Abu Huraira: The Prophet said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." Abu Huraira added: Allah's Apostle left (this world) and now you people are carrying those treasures from place to place.

(Bukhari, Book 9, Volume 87, Hadees127)

To Believe in Angels...الایمان بالملائکة

{وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلاً م بَعِيْدًا ٥}

(النساء۔١٣٦)

And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray. (Nisa, 136)

{وَّالْمَلَکُ عَلٰٓی اَرْجَآئِهَا ط وَيَحْمِلُ عَرْشَ رَبِّکَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ٥}

(الحاقة۔١٧)

And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them]. (AL Haqa 17)

{وَمَا جَعَلْنَا اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِکَةً ٥} (المدثر۔۴۸)

And We have not made the keepers of the Fire except angels. (AL Muddasir , 31)

☆Narrated Malik bin Sa'saa: The Prophet said,Then I was shown Al-Bait-al-Ma'mur. I asked Gabriel about it and he said, This is Al Bait-ul-Ma'mur where 70,000 angels perform prayers daily and when they leave they never return to it (but always a fresh batch comes into it daily). (Bukhari, Book 4, Volume 54, Hadees 429)

To Believe in Revealed Books الایمان بالکتاب۔۔

{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِىْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِىْٓ اَنْزَلَ مِنْ

قَبۡلُ ؕ وَمَنۡ یَّکۡفُرۡ بِاللّٰہِ وَمَلٰٓئِکَتِہٖ وَکُتُبِہٖ وَرُسُلِہٖ وَالۡیَوۡمِ الۡاٰخِرِ فَقَدۡ ضَلَّ ضَلٰلًاۢ بَعِیۡدًا ۝} (النساء
۔۱۳۶)

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

{نَزَّلَ عَلَیۡکَ الۡکِتٰبَ بِالۡحَقِّ مُصَدِّقًا لِّمَا بَیۡنَ یَدَیۡہِ وَاَنۡزَلَ التَّوۡرَاۃَ وَالۡاِنۡجِیۡلَ ۝ مِنۡ قَبۡلُ ھُدًی
لِّلنَّاسِ وَاَنۡزَلَ الۡفُرۡقَانَ ۝ اِنَّ الَّذِیۡنَ کَفَرُوۡا بِاٰیٰتِ اللّٰہِ لَھُمۡ عَذَابٌ شَدِیۡدٌ ؕ وَاللّٰہُ عَزِیۡزٌ ذُوانۡتِقَامٍ ۝}
(آل عمران ۳۔۴)

He has sent down upon you, [O Mohammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Criterion [the Quran]. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is Exalted in Might, the Owner of Retribution. (AL.E Imran, 3-4)

{وَاٰتَیۡنَا دَاوٗدَ زَبُوۡرًا ۝} (النساء۔ ۱۶۳)

And to David We gave the book [of Psalms]. (AL Nisa, 163)

To Believe in Prophets... الایمان بالرسل

{اِنَّاۤ اَوۡحَیۡنَاۤ اِلَیۡکَ کَمَاۤ اَوۡحَیۡنَاۤ اِلٰی نُوۡحٍ وَّالنَّبِیّٖنَ مِنۡۢ بَعۡدِہٖ ۚ وَاَوۡحَیۡنَاۤ اِلٰۤی اِبۡرٰھِیۡمَ وَاِسۡمٰعِیۡلَ
وَاِسۡحٰقَ وَیَعۡقُوۡبَ وَالۡاَسۡبَاطِ وَعِیۡسٰی وَاَیُّوۡبَ وَیُوۡنُسَ وَھٰرُوۡنَ وَسُلَیۡمٰنَ ۚ وَاٰتَیۡنَا دَاوٗدَ
زَبُوۡرًا ۝} (النساء۔ ۱۶۳)

Indeed, We have revealed to you, [O Mohammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ismael, Isaac, Jacob, the Descendants,Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. (Nisa, 163)

{وَمَاۤ اَرْسَلْنَا قَبْلَکَ مِنَ الْمُرْسَلِیْنَ اِلَّاۤ اِنَّهُمْ لَیَاْكُلُوْنَ الطَّعَامَ وَیَمْشُوْنَ فِی الْاَسْوَاقِ ط}

(الفرقان، ٢٠)

And We did not send before you, [O Mohammad], any of the messengers except that they ate food and walked in the markets. (Furqan, 20)

{وَلَقَدْ بَعَثْنَا فِیْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ج}

(النحل۔ ٣٦)

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghu´t." (Nahl, 36)

{لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَیِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِیْزَانَ لِیَقُوْمَ النَّاسُ بِالْقِسْطِ ج}

(الحدید۔ ٢٥)

We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. (AL Hadeed, 25)

☆Narrated Abu Huraira: Allah's Apostle said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." (Bukhari) :: Book 4 :: Volume 56 :: Hadees 735

☆Allah's Apostle said, “When it is the Day of Resurrection, I will he the Imam of the Prophets and the owner of the intercession-without boast.(Tirmizi,Chapter 3,Hadees 3633,

الایمان بالاخرۃ

To Believe in the Day of Resurrection

{كُلُّ مَنْ عَلَيْهَا فَانٍ ج صلے o وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ج o}

(الرحمن: ۲۶۔۲۷)

Everyone upon it will perish, . And there will remain the Face of your Lord, Owner of Majesty and Honor.

(AL Rehman, 26-27)

{زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ط قُلْ بَلٰى وَرَبِّىْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ط وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ o} (التغابن۔۷)

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy." (AL Taghabun, 7)

★اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا o وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا o وَقَالَ الْاِنْسَانُ مَالَهَا o يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا o بِاَنَّ رَبَّكَ اَوْحٰى لَهَا o يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا o لِّيُرَوْا اَعْمَالَهُمْ o فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ o وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ o (الزلزال۔ ۱ تا ۸)

When the earth is shaken with its [final] earthquake . And the earth discharges its burdens. And man says, "What is [wrong] with it?" . That Day, it will report its news. Because your Lord has inspired [commanded] it. That Day, the people will depart separated [into categories]to be shown [the result of] their deeds.So whoever does an atom's weight1835 of good will see it, . And whoever does an atom's weight of evil will see it. (AL Zilzal, 1-8)

{وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ط وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ط وَكَفٰى بِنَا حٰسِبِيْنَ ٥} (الانبیاء۔ ۴۷)

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.(ALAnbiya, 47)

☆Allah's Messenger (may peace be upon him) said ; It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Maryum (Allah be pleased with him), the Gog and Magog, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

☆Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Between the two blowiings of the trumpet (there would be an interval of forty). They said: Abu Huraira, do you mean forty days? He said: I cannot say anything. They said: Do you mean fortv months? He said: I cannot say anything They said: Do you mean forty years? He said: I cannot say anything. Then Allah would cause the water to, descend from the sky and they (people) will sprout like vegetable The only thing in a man which would not decay would be one bone (spinal chord) from which the whole frame would be reconstituted on the Day of Resurrection. (Muslim :: Book 41 : Hadees7055)

☆The Prophet delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)..and You are the Witness to all things.' (5.117) Then it will be said, '(O Mohammad) These people never stopped to apostate since you left them." (Bukhari :: Book 6 :: Volume 60 :: Hadees264)

☆Sayyidina Ibn Mas’ud (R.A) reported that Allah’s Messenger (S.A.W) said, “The feet of the son of Adam will not move away from his Lord on the Day of Resurretion till he is asked about five things about his life, how he spent it; about his youth, how he paseed it; about his wealth, how he eared it; and on what he poured it; and what he did with that which he learnt.” (Tirmizi: chapter 1:Hadees2424)

To Believe in Destiny ... الایمان بالقدر

{وَاِنۡ مِّنۡ شَیۡءٍ اِلَّا عِنۡدَنَا خَزَآئِنُهٗ ز وَمَا نُنَزِّلُـهٗۤ اِلَّا بِقَدَرٍ مَّعۡلُوۡمٍ ο}

(الحجر۔ ۲۱)

And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure. (al Hijr, 21)

{مَاۤ اَصَابَ مِنۡ مُّصِیۡبَةٍ فِی الۡاَرۡضِ وَلَا فِیۡۤ اَنۡفُسِکُمۡ اِلَّا فِیۡ کِتٰبٍ مِّنۡ قَبۡلِ اَنۡ نَّبۡرَاَهَا ط اِنَّ ذٰلِکَ
عَلَی اللّٰهِ یَسِیۡرٌ ο} (الحدید۔ ۲۲)

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being – indeed that, for Allah, is easy . (AL Hadeed, 22)

{قُلۡ لَّنۡ یُّصِیۡبَنَاۤ اِلَّا مَا کَتَبَ اللّٰهُ لَنَا ج هُوَ مَوۡلٰنَا ج وَعَلَی اللّٰهِ فَلۡیَتَوَکَّلِ الۡمُؤۡمِنُوۡنَ ο} (التوبة۔ ۵۱)

Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely. (AL Tawbah, 51)

{وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا
يَعْلَمُهَا وَلَا حَبَّةٍ فِىْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ ۝} (الانعام۔ ۵۹)

And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.(al An'am, 59)

The Torment inside Grave...عذاب القبر

{وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ ۚ وَذُوْقُوْا عَذَابَ
الْحَرِيْقِ ۝ ذٰلِکَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝} (الانفال: ۵۰۔ ۵۱)

And if you could but see when the angels take the souls of those who disbelieved. They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire. That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants." (AL Anfal, 50-51)

{سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ۝ۚ} (التوبة: ۱۰۱)

We will punish them twice; then they will be returned to a great punishment.(AL Tawbah, 101)

{اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّعَشِيًّا ۚ وَيَوْمَ تَقُوْمُ السَّاعَةُ ۛ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ
الْعَذَابِ ۝} (المؤمن۔ ۴۶)

The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment." (AL Momin, 46)

☆Allah's Apostle said, "When (Allah's) slave is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, 'What did you use to say about this man (Mohammad) The faithful Believer will say, 'I testify that he is Allah's slave and His Apostle.' Then they will say to him, 'Look at your place in the Hell Fire; Allah has given you a place in Paradise instead of it.' So he will see both his places." (Bukhari :: Book 2 :: Volume 23 :: Hadees4)

معجزات الرَّسول صلى الله عليه وآله وسلم

The Miracles of the Prophet (P.B.U.H)

☆Narrated Anas bin Malik: The people of Makkah asked Allah's Apostle to show them a miracle. So he showed them the moon split in two halves between which they saw the Hiram' mountain. (Bukhari :: Book 5 :: Volume 58) Hadees 208

☆Narrated Ibn Masud: During the lifetime of Allah's Apostle the moon was split into two parts; one part remained over the mountain, and the other part went beyond the mountain. On that, Allah's Apostle said, "Witness this miracle." (Bukhari :: Book 6 :: Volume 60) Hadees 387

☆Narrated Jabir bin 'Abdullah: The Prophet used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Apostle! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date-palm cried like a child! The Prophet descended (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet said, "It was crying for (missing) what it used to hear of religious knowledge given near to it." (Bukhari :: Book 4 :: Volume 56 :: Hadees 784)

☆Narrated Salim bin Abi Aj-Jad: Jabir bin 'Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jabir, "How many were you?" he replied, "Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred." (Bukhari :: Book 4 :: Volume 56 :: Hadees776)

☆It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him. the Messenger of Allah (may peace be upon him) held consultations with his Companions. The narrator said: Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (The Holy Prophet) did not pay heed to him (too). Then Sa'd bin. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimad, we would do so. The narrator said: Now the Messenger of Allah (may peace be upon him) called upon the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. The Companions of the Messenger of Allah (may peace be upon him) caught him and interrogated him about Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya bin. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say', I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya bin. Khalaf are there. When he said this, they beat him likewise. The

Messenger of Allah (may peace be upon him) was standing in prayer. When he saw this he finished his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger of Allah (may peace be upon him) said: This is the place where so and so would be killed. He placed his hand on the earth (saying) here and here; (and) none of them fell away from the place which the Messenger of Allah (may peace be upon him) had indicated by placing his hand on the earth. (Muslim :: Book 19 : Hadees 4394)

☆Narrated Abu Huraira: I said to Allah's Apostle "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot any thing.

☆Sayyidina Ali ibn Abu Talib narrated: I came forth with the Prophet through the suroundings of Makkah. Every rock and tree welcomed him, saying, “Peace be on you, 0 Messenger of Allah.” Titmizi:Chapter 8:Hadith:3646

اهل بیت الرسول صلی اللہ علیہ وآلہٖ وسلم

The Holy Prophet's Family

{اِنَّمَا يُرِيدُ اللّٰهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝} (الاحزاب:۳۳)

Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (AL Ahzab,33)

{وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝} (الاحزاب۔ ۵۳)

And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. (AL Ahzab, 53)

☆ Allah's Apostle said, "Fatima is a part of me, and he who makes her angry, makes me angry." (Bukhari :: Book 5 :: Volume 57 :: Hadees 61)

☆ Sayyidina Zayd ibn Arqam (R.A) reported that Allah’s Messenger (S.A.W) said to Ali, Fatimah, Hasan and Husain, “I will fight against whom you fight and make peace with whom you make peace.” [Ahmed 9704, Ibn e Majah 145] (Tirmizi:Chapter 135 : Hadees 3896)

☆Zaid b. Arqam reported:One day Allah's Messenger (may peace be upon him) stood up to deliver sermon at a watering place known as Khumm situated between Makkah and Medina. He praised Allah, extolled Him and delivered the sermon and. exhorted (us) and said: Now to our purpose. O people, I am a human being. I am about to receive a messenger (the angel of death) from my Lord and I, in response to Allah's call, (would bid good-bye to you), but I am leaving among you two weighty things: the one being the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it. He exhorted (us) (to hold fast) to the Book of Allah and then said: The second are the members of my household I remind you (of your duties) to the members of my family. He (Husain) said to Zaid: Who are the members of his household? Aren't his wives the members of his family? Thereupon he said: His wives are the members of his family (but here) the members of his family are those for whom acceptance of Zakat is forbidden. And he said: Who are they? Thereupon he said: 'Ali and the offspring of 'Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas. Husain said: These are those for whom the acceptance of Zakat is forbidden. Zaid said: Yes.

(Muslim :: Book 31 : Hadees 5920)

اصحاب الرسول صلی اللہ علیہ وآلہٖ وسلم

(P.B.U.H) Companions of The Holy Prophet

{وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِیْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِکَ هُمُ الْمُؤْمِنُوْنَ
حَقًّا ۭ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝} (الانفال۔ ۷۴)

But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided it is they who are the believers, truly. For them is forgiveness and noble provision. (AL Anfal, 74)

{وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ لا رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ط ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ٥} (التوبۃ۔ ۱۰۰)

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment. (AL Tawbah, 100)

{وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْ م بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ط وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ م لَوْ كَانُوْا يَعْلَمُوْنَ ٥ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ٥} (النحل۔ ۴۱۔۴۲)

And those who emigrated for [the cause of] Allah after they had been wronged – We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied. (AL Nahl, 41-42)

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ لا اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ط ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ط وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ٥} (المائدہ۔ ۵۴)

O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing. (AL Ma'idah, 54)

☆ Narrated Abu Said: The Prophet said, "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." (Bukhari :: Book 5 :: Volume 57 :: Hadees 22)

☆Allah's Messenger (may peace be upon him) is reported to have said: Behold, of all people the most generous towards me in regard to his companionship and his property was Abu Bakr and were I to choose anyone as my bosom friend, I would have chosen Abu Bakr as my dear friend, but (for him) I cherish Islamic brotherliness and love. (Muslim :: Book 31 : Hadees 5869)

☆Sayyidina Abu Sa’eed Khudri (R.A) narrated: Allah’s Messenger said, “There is no Prophet without two ministers from the dwellers of the heavens and two ministers from the inhabitants of the earth. As for my heavenly ministers they are Jibril and Mika’il and my ministers from earth are Abu Bakr and Umar.(R.A)(Hadees:3700:Tirmizi:Chapter 47)

☆Allah's Messenger (may peace be upon him) addressing 'Ali said: You are in the same position with relation to me as Aaron- (Harun) was in relation to Moses. (Muslim :: Book 31 : Hadees 5913)

☆ Sayyidina Abu Sarihah (R.A) or Zayd ibn Arqam-Shubah is uncertain about it reported that the Prophet (S.A.W) said, He of whom I am a friend, Ali is his friend.” (Tirmizi:Chapter 67:Hadees:3733)

☆Sayyidina Ali (R.A) reported that Allah’s Messenger said, “I am the house of wisdom and Ali is its gate.’ (Tirmizi: Chapter 73:Hadees 3744)

☆Sayyidina Ibn Abbas (R.A) reported that the Prophet (S.A.W) said to him, “A man who believes in Allah and the Last Day cannot despise the ansar.”[Ahmed 2819] (Tirmizi: Chapter 139 :Hadees 3932)

☆Sayyidina Bara ibn Aazib (R.A) reported that the Prophet (S.A.W) said to jafar, “You resemble me in appearance and Hadees.’ There is an account in the Hadees. [Ahmed 2040, Bukhari 1781],Tirmizi:Chapter 100:Hadees 3790

☆Allah's Apostle said:Learn the recitation of the Qur'an from (any of these) four persons: 'Abdullah bin Masud, Salim the freed slave of Abu Hudhaifa, Ubai bin Kab, and Muadh bin Jabal." Bukhari :Book 5:Volume 57: Hadees 103

☆Allah's Apostle said, " Every nation has an extremely trustworthy man, and the trustworthy man of this (Muslim) nation is Abu 'Ubaida bin Al-Jarrah." (Bukhari :: Book 5 :: Volume 57 :: Hadees 87)

☆Abdullah b. Mas'ud reported Allah's Apostle (may peace be upon him) as saying: The best among people are of my generation, then those next to them. (The narrator said): I do not know whether (he said) it three times or four times. (Muslim :: Book 31 : Hadees 6153)

☆Messenger said, “I saw, indeed, that the devils both of jinn and mankind fled from Umar,” (Tirmizi:Chapter 55: Hadees 3711)

Ummat.e.Mohammed___(صلی اللہ علیہ وآلہٖ وسلم)أمة محمّد

{وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ لا رَّضِىَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ٥} (التوبہ۔ ١٠٠)

And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased with them and they are pleased with Him. (AL Tawbah, 100)

☆It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Verily Allah forgave my people the evil promptings which arise within their hearts as long as they did not speak about them or did not act upon them. (Muslim : : Book1 : Hadees 230)

The Friends of Allah__________اولیاءاللہ

{اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ٥ الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ٥ لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ط لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ط ذٰلِکَ هُوَ الْفَوْزُ الْعَظِيْمُ ٥}

(یونس: ٦٢)

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve – Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment. (Yunus,62-64)

☆Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge),I will protect him; (i.e. give him My Refuge)(Bukhari ::Book 8:: Volume 76::Hadees 509)

Islamic Scholars...علماءالاسلام

{اِنَّمَا يَخۡشَى اللّٰهَ مِنۡ عِبَادِهِ الۡعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيۡزٌ غَفُوۡرٌ ۝} (فاطر ۲۸)

Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

(Fatir, 28)

{يُّؤۡتِى الۡحِكۡمَةَ مَنۡ يَّشَآءُ ۚ وَمَنۡ يُّؤۡتَ الۡحِكۡمَةَ فَقَدۡ اُوۡتِىَ خَيۡرًا كَثِيۡرًا ؕ وَمَا يَذَّكَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ ۝} (البقرة: ۲۶۹)

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. (AL Baqrah , 269)

☆Sayyidina Hasan ibn Malik reported that Allah’s Messenger (S.A.W) said, If any one goes out seeking knowledge then he is on Allah’s path till he returns.”

(Tirmizi:Chapter 2:Hadees 2656)

☆Sayyidina Abu Umamah Bahili (R.A) reported that two men were mentioned before Allah’s Messenger (S.A.W). One of them was a devout worshipper while the other was a scholar. So Allah’s Messenger (SAW) said, “The excellence of the scholar over the worshipper is like my excellence over the humblest of you.” Then, he said, “Surely, Allah, His angels, the inhabitants of the heavens and the earths, even the ants in their holes and even the fish invoke blessings on the teacher of the people about what is good.” (Tirmizi:Chapter 19:Hadees 2694)

الدعوة الى القرآن والسنة

Invitation to Quran and Sunnah

{وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ٥} (القمر:۱۷)

And We have certainly made the Quran easy for remembrance, so is there any who will remember? (AL Qamar, 17)

{وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِکَ هُمُ الْفَآئِزُوْنَ ۝} (النور۔ ۵۲)

And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him it is those who are the attainers. (AL Noor, 52)

{اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۝}
(المائدہ۔ ۳)

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. (al Ma'idah, 3)

{وَمَآ اٰتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝}
(الحشر۔ ۷)

And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. And fear Allah; indeed, Allah is severe in penalty. (al Hasher, 7)

{لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ۝}
(الاحزاب۔ ۲۱)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (AL Ahzab, 21)

{يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝} (لقمان: ۱۷)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve.

{وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ}

(التوبہ۔ ۱۰۰)

And those who followed them with good conduct – Allah is pleased with them and they are pleased with Him. (A L Tawbah, 100)

☆Narrated Abu Burda: The Prophet sent my father and Mu'adh bin Jabal to Yemen and said (to them), "Make things easy for the people and do not put hurdles in their way, and give them glad tiding, and don't let them have aversion (to make people to hate good deeds) and you both should work in cooperation and mutual understanding"

(Bukhari :: Book 9 :: Volume 89 :: Hadees 284)

☆Yahya related to me from Malik that he heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet." (Mutta malik :Book 46, Number 46.1.3)

☆Narrated Aisha: Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected."

(Bukhari :: Book 3 :: Volume 49 :: Hadees 861)

التخلص من الطائفية

Salvation from Sectarianism

{وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاُولٰٓئِکَ لَهُمْ عَذَابٌ عَظِيْمٌ ۝} (آل عمران: ۱۰۵)

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment. (AL Imran, 105)

{مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝} (الروم۔ ۳۲)

Of those who have divided their religion and become sects, every faction rejoicing in what it has. (AL Rum, 32)

{اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَیْءٍ ؕ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ۝} (الانعام: ۱۵۹)

Indeed, those who have divided their religion and become sects – you, [O Mohammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do. (AL Ana'am, 159)

{وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۝}

(الشوریٰ۔ ۱۴)

And they did not become divided until after knowledge had come to them – out of jealous animosity between themselves.(AL Shura, 14)

{وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝} (انفال: ۴۶)

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. (AL Anfal, 46)

{هُوَ الَّذِیْٓ اَنْزَلَ عَلَیْکَ الْکِتٰبَ مِنْهُ اٰیٰتٌ مُّحْکَمٰتٌ هُنَّ اُمُّ الْکِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیْنَ فِیْ قُلُوْبِهِمْ زَیْغٌ فَیَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَاْوِیْلِهٖ ۚ وَمَا یَعْلَمُ تَاْوِیْلَهٗٓ اِلَّا اللّٰهُ} (آل عمران۔ ۷)

It is He who has sent down to you, [O Mohammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. (AL.E Imran, 7)

☆Sayyidina Abdullah ibn Amr (R.A) reported that Allah’s Messeenger (S.A.W) said, “The same things will be faced by my ummah as the Banu Isra’il faced as a shoe compares with (its pairing) shoe, to the extent that if there was anyone of them to have approached his mother (for sexual intercourse) then there will be in my ummah who would do that. And the Banu Isra’il divided into seventy-two sects and my ummah will divide into seventy-three sects, all of whom will go into the Fire except one millat (sect). “The sahabah (R.A) asked (him), “Who are they, O Messenger of Allah

(S.A.W)". He said, "(Who follow) what I am on and my companions (are on)."(Tirmizi Chapter 18:Hadees 2650)

Love and Brotherhood ...الأخوة

{اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ٥} (الحجرات: ١٠)

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.(AL Hujrat, 10)

{وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا} (آل عمران۔ ١٠٣)

And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers.(AL.E Imran, 103)

{وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ٥} (الفتح۔ ٢٩)

And those with him are forceful against the disbelievers, merciful among themselves. (AL Fatah, 29)

☆The Prophet (peace_be_upon_him) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake. Aleu Dawud :: Book 40 :Hadees 4664)

☆It is arrested on the authority of Anas b. Malik that the Prophet (may peace and blessings be upon him) observed: one amongst you believes (truly) till one likes for his brother or for his neighbour that which he loves for himself. Muslim: : (Book 1 : Hadees 72)

☆Narrated 'Abdullah bin 'Amr: The Prophet said, "A Muslim is the one who avoids harming Muslims with his tongue or his hands. And a Muhajir (an emigrant) is the one who gives up (abandons) all what Allah has forbidden."

☆Narrated Al-Miqdam bin Ma'dikarib: The Prophet (peace_be_upon_him) said: When a man loves his brother, he should tell him that he loves him. (Abu Dawud :: Book 41 : Hadees 5105)

☆On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (P.B.U.H) said: Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.

☆Narrated AbuDharr: The Prophet (peace_be_upon_him) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah. (Abu Dawud :: Book 40 : Hadees 4582)

☆Muazh ibn Jabal Said'Rejoice! I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Blessed and Exalted, said, 'My love is obliged for those who love each other in Me, and those who sit with each other in Me, and those who visit each other in Me, and those who give to each other generously in Me. Muttah (Malik:Book 51, Number 51.5.15)

Betterment of Ummah... فلاح وصلاح الأمة

{يَمۡحَقُ اللّٰهُ الرِّبٰوا وَيُرۡبِی الصَّدَقٰتِ ؕ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيۡمٍ O}

(البقرة۔ ٢٧٦)

Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever. (AL Baqrah, 276)

{قُلۡ مَآ اَنۡفَقۡتُمۡ مِّنۡ خَيۡرٍ فَلِلۡوَالِدَيۡنِ وَالۡاَقۡرَبِيۡنَ وَالۡيَتٰمٰی وَالۡمَسٰكِيۡنِ وَابۡنِ السَّبِيۡلِ ؕ وَمَا تَفۡعَلُوۡا مِنۡ خَيۡرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ O} (البقرة۔ ٢١٥)

They ask you, [O Mohammad], what they should spend. Say, "Whatever you spend of good i s [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allah is Knowing of it." (AL Baqrah, 215)

{مَثَلُ الَّذِيۡنَ يُنۡفِقُوۡنَ اَمۡوَالَهُمۡ فِیۡ سَبِيۡلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنۡۢبَتَتۡ سَبۡعَ سَنَابِلَ فِیۡ كُلِّ سُنۡۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنۡ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيۡمٌ O}

(البقرة۔ ٢٦١)

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; ineach spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. (AL Baqrah, 261)

{لَیۡسَ الۡبِرَّ اَنۡ تُوَلُّوۡا وُجُوۡھَکُمۡ قِبَلَ الۡمَشۡرِقِ وَ الۡمَغۡرِبِ وَ لٰکِنَّ الۡبِرَّ مَنۡ اٰمَنَ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ
وَ الۡمَلٰٓئِکَۃِ وَ الۡکِتٰبِ وَ النَّبِیّٖنَ ۚ وَ اٰتَی الۡمَالَ عَلٰی حُبِّہٖ ذَوِی الۡقُرۡبٰی وَ الۡیَتٰمٰی وَ الۡمَسٰکِیۡنَ وَ ابۡنَ
السَّبِیۡلِ ۙ وَ السَّآئِلِیۡنَ وَ فِی الرِّقَابِ ۚ وَ اَقَامَ الصَّلٰوۃَ وَ اٰتَی الزَّکٰوۃَ ۚ وَ الۡمُوۡفُوۡنَ بِعَہۡدِہِمۡ اِذَا
عٰہَدُوۡا ۚ وَ الصّٰبِرِیۡنَ فِی الۡبَاۡسَآءِ وَ الضَّرَّآءِ وَ حِیۡنَ الۡبَاۡسِ ؕ اُولٰٓئِکَ الَّذِیۡنَ صَدَقُوۡا ؕ وَ اُولٰٓئِکَ
ہُمُ الۡمُتَّقُوۡنَ o} (البقرۃ۔ ۱۷۷)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (AL Baqrah, 177)

☆Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter. (Muslim :: Book 35 : Hadees 6518)

الدنیا والآخرة

The World and The Life Hereafter

{يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ۝}

(المؤمن۔ ٣٩)

O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter – that is the home of [permanent] settlement. (AL Mu'min, 39)

{كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّکَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۝}

(الرحمن۔ ٢٧، ٢٦)

Everyone upon it will perish, And there will remain the Face of your Lord, Owner of Majesty and Honor. (AL Rehman, 26-27)

☆Narrated Mujahid: 'Abdullah bin 'Umar said, "Allah's Apostle took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler." (Bukhari :: Book 8 :: Volume 76 :: Hadees 425)

☆Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The world is a prison-house for a believer and Paradise for a non-believer. (Muslim :: Book 42 : Hadees 7058)

☆Sayyidina Abu Huraira (R.A) reported that the Prophet

(SAW) narrated: Allah says, ‘O son of Aadam, busy yourself in My worship. I will fill your breast with contentment (and unconcern) and keep away your poverty, (otherwise) if you do not do so, both your hands will be occupied yet I will not remove your poverty (and need).” [Ahmed 8704, Ibn e Majah 4107 (Tirmizi:Chapter 31:Hadees 2474)

يوم القيامة

The Day of Judgement

{اَ لَا يَظُنُّ اُولٰٓئِکَ اَنَّهُمْ مَّبْعُوْثُوْنَ o لِيَوْمٍ عَظِيْمٍ o يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ o}
(المطففين، ٦۔٤)

Do they not think that they will be resurrected . For a tremendous Day –The Day when mankind will stand before the Lord of the worlds? (AL Mutaffifeen, 4-6)

{يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ o يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ
الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ o} (النور، ٢٥۔٢٤)

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.That Day, Allah will pay them in full their true [deserved] recompense, and they will know that it is Allah who is the manifest Truth. (al Noor, 24-25)

{يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ
سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ o} (الحج۔ ٢)

On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.(AL Haj, 2)

{وَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِشِمَالِهٖ o فَيَقُوْلُ يٰلَيْتَنِیْ لَمْ اُوْتَ كِتٰبِيَهْ o وَلَمْ اَدْرِ مَا حِسَابِيَهْ o} (الحاقه، ۲۵۔۲۶)

But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record. And had not known what is my account. (AL Haqqah, 25-26)

{يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا o وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا o} (مریم: ۸۵۔۸۶)

On the Day We will gather the righteous to the Most Merciful as a delegation. And will drive the criminals to Hell in thirst. (AL Maryam, 85-86)

{وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ط وَكَفٰى بِنَا حٰسِبِيْنَ o} (الانبیاء۔ ۴۷)

And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is the weight of a mustard seed, We will bring it forth.

And sufficient are We as accountant. (AL Anbiya, 47)

Heaven ... الجنة

{يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّ اَكْوَابٍ ج وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ج وَاَنْتُمْ
فِيْهَا خٰلِدُوْنَ o} (زخرف۔ ۷۱)

Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally. (AL Zukhruf, 71)

{اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ط وَالَّذِيْنَ كَفَرُوْا
يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ o} (محمدA۔ ۱۲)

Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them. (Mohammad, 12)

{اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَيُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّسَلٰمًا o}
(الفرقان۔ ۷۵)

Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. (AL Furqan, 75)

{فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ لا لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ o فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ o
كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ o} (الرحمن۔ ۵۶۔ ۵۸)

In them are women limiting [their] glances, untouched before them by man or jinn . So which of the favors of your

Lord would you deny? As if they were rubies and coral. (AL Rehman, 56-58)

{اِنَّ الَّذِیْنَ قَالُوْا رَبُّنَا اللّٰہُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ ٥ اُولٰٓئِکَ اَصْحٰبُ الْجَنَّةِ خٰلِدِیْنَ فِیْهَا ۚ جَزَآءً بِمَا کَانُوْا یَعْمَلُوْنَ ٥}

(الاحقاف ۱۴، ۱۳)

Indeed, those who have said, "Our Lord is Allah," and then remained on a right course – there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do. (AL Ahqaf, 13-14)

{وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِیْنَ غَیْرَ بَعِیْدٍ ٥ هٰذَا مَا تُوْعَدُوْنَ لِکُلِّ اَوَّابٍ حَفِیْظٍ ٥ مَنْ خَشِیَ الرَّحْمٰنَ بِالْغَیْبِ وَجَآءَ بِقَلْبٍ مُّنِیْبِ ٥ ادْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِکَ یَوْمُ الْخُلُوْدِ ٥ لَهُمْ مَّا یَشَآؤُنَ فِیْهَا وَلَدَیْنَا مَزِیْدٌ ٥ (ق ۳۱ ـ ۳۵)

And Paradise will be brought near to the righteous, not far. [It will be said], "This is what you were promised – for every returner [to Allah] and keeper [of His covenant]. Who feared the Most Merciful unseen and came with a heart returning [in repentance]. Enter it in peace. This is the Day of Eternity." They will have whatever they wish therein, and with Us is more. (Qaaf, 31-35)

☆Narrated Abu Aiyub Ansari: A man said, "O Allah's Apostle! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allah's Apostle said, "He has something to ask (what he needs greatly)." The Prophet said (to him), (In order to enter Paradise) you should worship Allah and join none in worship with Him: You should offer prayers perfectly, give obligatory charity (Zakat), and keep good relations with your Kith and kin." He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet was riding his she camel." (Bukhari :: Book 8 :: Volume 73 :: Hadees 12)

Hell ... الجہنم

{وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ٥} (محمدؐ۔ ۱۵)

And are given to drink scalding water that will sever their intestines? (Mohammad,15)

{وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا٥}

(الفتح۔ ۱۳)

And whoever has not believed in Allah and His Messenger then indeed, We have prepared for the disbelievers a Blaze. (AL Fath, 13)

{اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ٥}

(المائدہ۔ ۷۲)

Indeed, he who associates others with Allah–Allah has forbidden him Paradise,and his refuge is the Fire.And there are not for the wrongdoers any helpers.(AL Maidah, 72)

☆Allah's Apostle said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." (Bukhari :: Book 4 :: Volume 54 ::

Hadees 487)

☆Allah's Messenger (may peace big upon him) said: When the inmates of Paradise would go to Paradise and the inmates of Hell would go to Hell, death would be called and it would be placed between the Paradise and the Hell and then slaughtered and then the announcer would announce: 0 inmates of Paradise, no death 0 Inmates of Hell-Fire, no death. And it would in. crease the delight of the inmates of Paradise and it would increase the grief of the inmates of Hell-Fire. Muslim :: Book 40 : Hadees 6830)

الباب الثانی: CHAPTER-2

المعروفات... Good Deeds

{وَالَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِکَ اَصۡحٰبُ الۡجَنَّةِ ج هُمۡ فِیۡهَا خٰلِدُوۡنَ o} (البقرة:۸۲)

But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally. (AL Baqarah, 82)

مرضاۃ اللّٰہ... Consent of Allah

{وَمِنَ النَّاسِ مَنۡ یَّشۡرِیۡ نَفۡسَهُ ابۡتِغَآءَ مَرۡضَاتِ اللّٰهِ ط وَاللّٰهُ رَءُوۡفٌ م بِالۡعِبَادِ o} (البقرة۔ ۲۰۷)

And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is Kind to [His] servants. (AL Baqarah, 207)

{وَاصۡبِرۡ نَفۡسَکَ مَعَ الَّذِیۡنَ یَدۡعُوۡنَ رَبَّهُمۡ بِالۡغَدٰوةِ وَالۡعَشِیِّ یُرِیۡدُوۡنَ وَجۡهَهٗ o} (کهف۔ ۲۸)

And keep yourself patient with those who call upon their Lord in the morning and the evening, seeking His countenance . (AL Kahf, 28)

{وَاِنۡ تَشۡکُرُوۡا یَرۡضَهُ لَکُمۡ} (زمر۔ ۷)

And if you are grateful, He approves it for you. (al Zumar, 7)

☆Allah's Apostle said, "If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the

Hell-Fire forbidden for him." Bukhari :: Book 8 :: Volume 76 :: Hadees 431)

Monotheism...التوحید

{شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝} (اٰل عمران۔ ۱۸)

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might , the Wise. (AL.E Imran, 18)

{قُلْ اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝}

(الانعام: ۱۶۲)

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (AL Anam, 162)

{وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِیْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ۝} (الانبياء۔ ۲۵)

And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." (AL Anbiya, 25)

☆The Prophet said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' " (Bukhari :: Book 4 :: Volume 55 :: Hadees 551)

Adoration ...العبادة

{وَذَكِّرْ فَاِنَّ الذِّكْرٰی تَنْفَعُ الْمُؤْمِنِیْنَ٥ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِیَعْبُدُوْنِ٥ مَآ اُرِیْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِیْدُ اَنْ یُّطْعِمُوْنِ٥}

(الذاريات۔ ۵۷۔ ۵۵/۵۱)

And remind, for indeed, the reminder benefits the believers. And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. (AL Dhariyat, 55-57)

☆The Prophet said, "Whoever performs the ablution as I have done this time and then proceeds to the Masjid and offers a two-Rak'at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." (Bukhari :: Book 8 :: Volume 76 :: Hadees 441)

☆Narrated Abdullah bin Masud: I asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's Cause." (Bukhari :: Book 4 :: Volume 52 :: Hadees 41)

Praising Allah...ذکراللّٰہ

☆ Abu Huraira reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, thus stated: I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. Muslim :: (Book 35 : Hadees 6471)

☆The Prophet said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (one of them will be) a person who remembers Allah and his eyes are then flooded with tears. (Bukhari :: Book 8 :: Volume 76 :: Hadees 486)

Benediction and Blessing---الصلوٰۃوالسلام

☆ Sayyidina Abu Huraira (R.A) reported that Allah's Messenger (S.A.W) said, "He who invokes on me blessing once, Allah will bless him ten times." [Ahmed 8813, Muslim 408, Abu Dawud 1530 Nisai 12951 (Tirmidzi:3- :Chapter 21:Hadees 485)

☆ Narrated Aws ibn Aws: The Prophet (peace_be_ upon_ him) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

(Abu Dawud :: Book 3 : Hadees 1042)

Repentance and penitence التوبة والاستغفار

☆ Narrated AbuBakr as-Siddiq: The Prophet (peace_be_upon_him) said: He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day. (Abu Dawud :: Book 8 : Hadees 1509)

☆ Abu Huraira reported from Allah's Messenger (may peace be upon him) that his Lord, the Exalted and Glorious, thus said. A servant committed a sin and he said: O Allah, forgive me my sins, and Allah (the Exalted and Glorious) said: My servant commited a sin and then he came to realise that he has a Lord Who forgives the sins and takes to account (the sinner) for the sin. He then again committed a sin and said: My Lord, forgive me my sin, and Allah, the Exalted and High, said: My servant committed a sin and then came to realise that he has a Lord Who would forgive his sin or would take (him) to account for the sin. He again committed a sin and said: My Lord, forgive me for my sin, and Allah (the Exalted and High) said: My servant sas committed a sin and then came to realise that he has a Lord Who forgives the sins or takes (him) to account for sin. 0 servant, do what you like. I have granted you forgiveness. Muslim :: Book 37 : Hadees 6642)

الأمر بالمعروف والنهى عن المنكر
Promotion of Virtue and Prevention of Vice

{كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ} (آل عمران ۱۱۰)

You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.(AL.E Imran, 110)

{اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِى الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ ط وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ٥} (الحج ۴۱)

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. (AL Hajj, 41)

{يٰاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ط وَمَاْوٰئهُمْ جَهَنَّمُ ط وَبِئْسَ الْمَصِيْرُ ٥} (التوبة ۷۳)

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (AL Tawbah, 73)

المعاملة الحسنة... Courtesy

{يَسْئَلُوْنَكَ مَاذَا يُنْفِقُوْنَ ط قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ط وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ٥}

(البقرة: ۲۱۵)

They ask you, [O Mohammad], what they should spend.

Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good – indeed, Allah is Knowing of it." (AL Baqarah, 215)

{وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ قف وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا ٥}

(البقره ۸۳)

And when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy, and speak to people good . (AL Baqarah, 83)

☆ Abu Huraira reported that a person came to Allah, 's Messenger (may peace be upon him) and said: Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father. (Muslim :: Book 32 : Hadees 6180)

☆ Sayyidah Aisha (R.A) narrated: Allah’s Messenger (S.A.W) said, “The Believer in terms of faith is he who is best of them in manners and mild to his family.” [Ahmed

24259] (Tirmizi:Chapter 6:Hadees 2621)

Virtue ...الحسنات

{إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ۝}

(النمل:۲۷۔۱۱)

Otherwise, he who wrongs, then substitutes good after evil – indeed, I am Forgiving and Merciful. (AL Naml, 11)

☆ Allah's Apostle said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." (Bukhari :: Book 1 :: Volume 11 :: Hadees 624)

☆ Abu Dharr reported: I said: Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (the Holy Prophet) replied: One who is valuable for his master and whose price is high. I said: If I can't afford to do it? He (the Holy Prophet) replied: Help an artisan or make anything for the unskilled (labourer). I (Abu Dharr) said: Messenger of Allah, you see that I am helpless in doing some of these deeds. He (the Holy Prophet) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf. (Muslim :: Book 1 : Hadees 149)

Piousness...التقوی

{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝}(احزاب۔۷۰)

O you who have believed, fear Allah and speak words of appropriate justice. (AL Ahzab, 70)

{اَلَا ۔ اِنَّ اَوْلِیَآءَ اللّٰہِ لَا خَوْفٌ عَلَیْھِمْ وَلَا ھُمْ یَحْزَنُوْنَ ٥ اَلَّذِیْنَ اٰمَنُوْا وَ کَانُوْا یَتَّقُوْنَ ٥}

(یونس۔ ٦٣۔ ٦٢)

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve – , Those who believed and were fearing Allah. (Yunus, 62-63)

{وَمَنْ یَّتَّقِ اللّٰہَ یَجْعَلْ لَّہٗ مَخْرَجًا ٥} (الطلاق۔ ٢/٦٥)

And whoever fears Allah – He will make for him a way out. (AL Talaq, 2)

☆ Sayyidina Abu huraira (R.A) reported that Allah's Messenger (S.A.W) said, "No man who weeps from fear of Allah will go to the Fire till the milk returns to the udder. And dust in the path of Allah and smoke of hell cannot come together" [Tirmizi 1639, Nisai 3107, Ibn e Majah 2774, Ahmed 10565] (Tirmizi:Chapter 8:Hadees 2318)

☆ Sayyidina Abu Umamah reported that the Prophet (S.A.W) said, "Nothing is dearer to Allah than two drops and two marks. A drop of tears from fear of Allah, and a drop of blood shed in Allah's path. As for the two marks, one is what a man may get in jihad (through a wound, etc) and the other on discharging one of the obligatory duties."

Tirmizi:25 :Chapter 26: Hadees 1675)

الصبر... Patience

۔{یٰاَیُّھَا الَّذِیْنَ اٰمَنُوا اصْبِرُوْا وَ صَابِرُوْا وَ رَابِطُوْا اقف وَ اتَّقُوا اللّٰہَ لَعَلَّکُمْ تُفْلِحُوْنَ ٥} (آل عمران ٢٠٠)

O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful. (AL.E Imran, 200)

{یٰبُنَیَّ اَقِمِ الصَّلٰوۃَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْہَ عَنِ الْمُنْکَرِ وَاصْبِرْ عَلٰی مَآ اَصَابَکَ ط اِنَّ ذٰلِکَ مِنْ عَزْمِ الْاُمُوْرِ ٥} (لقمان:۱۷)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve. (Luqman, 17)

☆ Allah's Apostle (p.b.u.h)said :And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience." Bukhari :: Book 2 :: Volume 24 :: Hadees 548)

☆The Prophet said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." Bukhari :: Book 7 :: Volume 70 :: Hadees 545)

☆Abu Huraira reported that Allah's Messenger (may peace be upon him) said to a woman of the Ansar: In case anyone amongst you sees the sad demise of three children of (hers) and she resigns herself to the will of God hoping to get reward, she would be admitted to Paradise. A woman from amongst them said: Allah's Messenger, even if they (the children who die) are two. Thereupon, he (the Holy Prophet,) said: Even if they are two. Muslim :: Book 32 : Hadees 6367)

الجهاد بالنفس... Self Supreme Effort

{وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ۝} (ص۔ ٢٦)

And do not follow [your own] desire, as it will lead you astray from the way of Allah. (Sad, 26)

{وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝} (التغابن)

And whoever is protected from the stinginess of his soul – it is those who will be the successful. (AL Taghabun,16)

{اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ط فَمَنْ يَّهْدِيْهِ مِنْ م بَعْدِ اللّٰهِ ط اَفَلَا تَذَكَّرُوْنَ ۝} (الجاثیة۔ ٢٣)

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded? (AL Jathiya, 23)

{وَمَآ اُبَرِّئُ نَفْسِيْ ج اِنَّ النَّفْسَ لَاَمَّارَةٌ م بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّيْ ط اِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ ۝}

(یوسف۔ ٥٣)

Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful. (Yusuf, 53)

☆Sav’idina Fadalah ibn Ubayd (R.A) reported from Allahs Messenger that he said, ‘Every dying person has his deeds sealed except one who dies guarding the frontiers in Allah s path. His deed is grown for him till the Day of Resurrection, and he is safe from the trial of the gra’e.” He also said that he heard Allah’s Messenger say, A muahid (warrior) is one who fights (or endeavours) against his own self. [Abu Dawud 2500] Tirmizi:25 :Chapter 2:hadees 1627

Gratitude ...الشکر

{فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ٥} (البقرۃ۔ ۱۵۲)

So remember Me; I will remember you. And be grateful to Me and do not deny Me.

{اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ قف وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ج وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ} (زمر۔ ۷)

If you disbelieve – indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you. (Zumar, 7)

{وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ} (ابراهیم۔ ۷)

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'

☆Narrated AbuHurayrah: The Prophet (peace_be_ upon_ him) said: He who does not thank Allah does not thank people. (Abu Dawud :: Book 41 : Hadees 4793)

☆Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Look at those who stand at a lower level than you but don't look at those who stand at a higher level than you, for this would make the favours (conferred upon you by Allah) insignificant (in your eyes). Abu

Mu'awiya said: Upon you. (Muslim :: Book 42 : Hadees 7070)

Trust in Allah…التوکّل

{اَللّٰہُ لَآ اِلٰہَ اِلَّا ھُوَ ؕ وَعَلَی اللّٰہِ فَلْیَتَوَکَّلِ الْمُؤْمِنُوْنَ o} (التغابن:۱۳)

Allah – there is no deity except Him. And upon Allah let the believers rely. (AL Taghabun, 13)

{وَتَوَکَّلْ عَلَی اللّٰہِ ؕ وَکَفٰی بِاللّٰہِ وَکِیْلًا o} (احزاب۔۳)

☆It is reported on the authority of 'Imran that the Apostle of Allah (may peace be upon him) said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be of those (fortunate persons)? He (the Holy Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord. (Muslim :: Book 1 : Hadees 422)

☆Sayyidina Umar bin Khattab reported that Allah’s Messenger said “If you trust in Allah observing a true trust in Him, then, indeed, He will give you provision as - provides the birds who emerge hungry in the morning and return with a full belly in the evening.” (Ahmed 205, Muslim 4164Tirmizi chapter 33:hadees 2352)

☆Sayyidina Anas ibn Malik reported that someone asked, “O Messenger of Allah, shall I tether it and trust in Allah or untie it and place trust in Allah”? He said, “Tie it and trust in

Allah." (Tirmizi chapter 60:Hadees 2525)

Sacrifice ...الايثار

{وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِکَ هُمُ الْمُفْلِحُوْنَ ο}(الحشر۔ ۹)

Give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful. (AL Hasher, 9)

{فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِکَ هُمُ الْمُفْلِحُوْنَ ο}(التغابن: ٦٤۔ ١٦)

So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul – it is those who will be the successful. (AL taghabun, 16)

☆ Abu Sa'id al-Khudri reported: While we were with the Apostle of Allah (may peace be upon him) on a journey, a person came upon his mount and began to stare on the right and on the left, (it was at this moment) that Allah's Messenger (may peace be upon him) said: He who has an extra mount should give that to one who has no mount for him, and he who has surplus of provisions should give them to him who has no provisions, and he made mention of so many kinds of wealth until we were of the opinion that none of us has any right over the surplus. (Muslim :: Book 18 :

Hadees 4290)

المعاملة الحسنة

Treating one's own relatives well

☆ Narrated 'Aisha: (the wife of the Prophet) The Prophet said, "The word 'Ar-Rahm' (womb) derives its name from 'Ar-Rahman' (Allah). So whosoever keeps good relations with it (womb Kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e. severs his bonds of Kith and kin) Allah too will sever His relations with him. (Bukhari :: Book 8 :: Volume 73 :: Hadees 18)

☆ Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: He who likes that his sustenance should be expanded and his age may be lengthened should join the tie of kinship. (Muslim :: Book 32 : Hadees 6203)

☆Narrated Jubair bin Mut'im:

That he heard the Prophet saying, "The person who severs the bond of kinship will not enter Paradise." Bukhari :: Book 8 :: Volume 73 :: Hadees 13

☆ Narrated AbuBakrah: The Prophet (peace_be_upon_him) said: There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship. (Abu Dawud :: Book 41 : Hadees 4884)

الحياء... Modesty

{اَلشَّیْطٰنُ یَعِدُکُمُ الْفَقْرَ وَیَاْمُرُکُمْ بِالْفَحْشَآءِ ج وَاللّٰہُ یَعِدُکُمْ مَّغْفِرَۃً مِّنْہُ وَفَضْلًا ط وَاللّٰہُ وَاسِعٌ عَلِیْمٌo} (البقرۃ:۲۶۸)

Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (AL Baqarah, 268)

☆ It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith. Muslim :: Book 1 : Hadees56

☆Sayyidina Abu Huraira (R.A) reported that Allah's Messenger (S.A.W) said, "Modesty is part of faith and faith leads to paradise, but obscenity is rudeness and rudeness leads to the Fire." (Tirmidzi:30 :Chapter 65:Hadees 2016)

☆ Sayyidina Anas (R.A) reported that Allah's Messenger said, "Indecency in anything spoils it. And, modesty in anything, adorns it." (Ibn Majah 4185 Tirmizi:30 :Chapter 47: Hadees 1981)

☆ 'Imran bin Husain said, "The Prophet said, 'Haya' does not bring anything except good." (Bukhari :: Book 8 ::

Volume 73 :: Hadees 138)

Beneficence ...الخير

{وَاَحۡسِنُوۡا اِنَّ اللّٰهَ يُحِبُّ الۡمُحۡسِنِيۡنَ۝}(البقرة:۱۹۵)

And do good; indeed, Allah loves the doers of good. (AL Baqarah, 195)

{اِنَّ اللّٰهَ يَاۡمُرُ بِالۡعَدۡلِ وَالۡاِحۡسَانِ وَاِيۡتَآئِ ذِى الۡقُرۡبٰى۝}(النحل:۹۰)

Indeed, Allah orders justice and good conduct and giving to relatives. (AL nahl, 90)

☆ The Prophet said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." (Bukhari :: Book 6 :: Volume 60 :: Hadees 300)

☆ Sayyidina Abu Darda (R.A) reported that Allah's Messenger (S.A.W) said, "Shall I not inform you of the most excellent degree of fasting and salah and sadaqah"? They said, "Certainly."He said, "Peace with each other, for, discord with each other is that which shaves." (Ahmed 27578,Tirmizi:40- Chapter 56 :Hadees 2517)

☆ A'isha reported Allah's Messenger (may peace be upon him) as saying: Every one of the children of Adam has been created with three hundred and sixty joints; so he who declares the Glory of Allah, praises Allah, declares Allah to be One, Glorifies Allah, and seeks forgiveness from Allah, and removes stone, or thorn, or bone from people's path, and enjoins what is good and forbids from evil, to the number of those three hundred and sixty-four, will walk that day haviing removed himself from Hell. (Muslim :: Book 5 : Hadees 2199)

Warrantable Foods ... الرزق حلال

{يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا۝} (البقره:١٦٨)

O mankind, eat from whatever is on earth [that is] lawful and good. (Al Baqarah, 168)

{فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ۝}

(جمعه ١٠)

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah. (Juma,10)

Trade / Commerce ... التجارة

{وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا۝} (البقرة:٢٧٥)

But Allah has permitted trade and has forbidden interest. (AL Baqarah, 275)

{وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۝}

(بنی اسرائیل ١٢)

And we made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. (Bani Israel, 12)

☆ Sayyidina Abu Sa'eed reported that the Prophet said, 'The truthful trustworthy merchant is with the Prophet (S.A.W) the True ones and the martyrs (on the Day of

Resurrection). [Ibn e Majah 2139 narrated Ibn Umar] Tirmizi:14 (Chapter 4 : Hadees 1213)

Knowledge...العلم

{قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ٥} (البقرة:٦٧)

He said, "I seek refuge in Allah from being among the ignorant."(AL baqarah, 67)

رضی اللہ عنہ رضی اللہ عنہ {قُلْ هَلْ يَسْتَوِی الَّذِيْنَ يَعْلَمُوْنَ وَ الَّذِيْنَ لَا يَعْلَمُوْنَ٥} (الزمر:٩)

Say, "Are those who know equal to those who do not know?" (AL Zumar, 9)

{وَقُلْ رَّبِّ زِدْنِیْ عِلْمًا٥} (طٰهٰ:١١٤)

And say, "My Lord, increase me in knowledge."
(Ta Ha,114)

☆ Abd al-Rahman b. Auf reported: I heard Mu'awiya b. Abu Sufyan R.A saying in an address that he had heard the Messenger of Allah (may peace be upon him) as saying: He to whom Allah intends to do good, He gives him insight into religion. And I am only the distributor while Allah is the Bestower. (Muslim :: Book 5 : Hadees 2260)

☆ Sayyidina Hasan ibn Malik reported that Allah's Messenger (S.A.W) said, If any one goes out seeking knowledge then he is on Allah's path till he returns." (Tirmdzi:442 : Hadees 2656)

Allegiance...الاخلاص

{قُلْ اِنَّ صَلَاتِیْ وَنُسُكِیْ وَمَحْيَایَ وَمَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ٥} (الانعام:١٦٢)

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for AllOEh,Lord of the worlds.(AL Anaam,162)

{لَنْ یَّنَالَ اللّٰہَ لُحُوْمُھَا وَلَا دِمَآؤُھَا وَلٰکِنْ یَّنَالُہُ التَّقْوٰی مِنْکُمْ o}

(الحج:۳۷)

Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. (AL Hajj, 37)

{فَادْعُوا اللّٰہَ مُخْلِصِیْنَ لَہُ الدِّیْنَ وَلَوْ کَرِہَ الْکٰفِرُوْنَ o}(مومن:۱۴)

So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it. (Mumin, 14)

Continence...التقوی

{وَمَا الْحَیٰوۃُ الدُّنْیَآ اِلَّا لَعِبٌ وَّلَھْوٌ وَلَلدَّارُ الْاٰخِرَۃُ خَیْرٌ لِّلَّذِیْنَ یَتَّقُوْنَ اَفَلَا تَعْقِلُوْنَ o}

(انعام۔۳۲)

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason? (AL An'am, 32)

☆ Sayyidina Abdullah (R.A) narrated: Allah’s Messenger (S.A.W) slept on a reed mat. He got up and its marks were impressed on his body. We said, “0 Messenger of Allah, if we could fetch for you a bed!” He said, “What have Ito do with the world? I am not in this world but like a rider who shades himself under a tree only to move onward and leave it.” [Ibn e Majah4109, Ahmed 3709]

(Tirmizi:39 :Chapter 44:Hadees 2384)

☆ The Messenger of Allah (may peace be upon him) said:'Be in this world as if you were a stranger or a traveler." (Bukhari :: Book 8 :: Volume 76 :: Hadees 425)

انفاق فی سبیل اللّٰہ

Expending in the way of Allah

{اَلَّذِیْنَ یُنْفِقُوْنَ اَمْوَالَھُمْ فِیْ سَبِیْلِ اللّٰہِ ثُمَّ لَا یُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ لَآ اَذًی لَّھُمْ اَجْرُھُمْ عِنْدَ رَبِّھِمْ وَ لَا خَوْفٌ عَلَیْھِمْ وَ لَا ھُمْ یَحْزَنُوْنَ۝}(البقرة ۲۶۲)

Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

(AL Baqarah, 262)

☆ The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.' (Bukhari :: Book 2 :: Volume 24 :: Hadees 522)

الاجرة-----Wages

{اَھُمْ یَقْسِمُوْنَ رَحْمَتَ رَبِّکَ ط نَحْنُ قَسَمْنَا بَیْنَھُمْ مَّعِیْشَتَھُمْ فِی الْحَیٰوةِ الدُّنْیَا وَرَفَعْنَا بَعْضَھُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّیَتَّخِذَ بَعْضُھُمْ بَعْضًا سُخْرِیًّا ط وَرَحْمَتُ رَبِّکَ خَیْرٌ مِّمَّا یَجْمَعُوْنَ۝}(الزخرف: ۳۲)

Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.(AL Zukhruf, 32)

☆ Narrated Abu Huraira: The Prophet said, "Goodness and comfort are for him who worships his Lord in a perfect manner and serves his master sincerely." (Bukhari :: Book 3 :: Volume 46 :: Hadees 725)

Humility... التـواضــع

{وَاخۡفِضۡ جَنَاحَکَ لِمَنِ اتَّبَعَکَ مِنَ الۡمُؤۡمِنِیۡنَ○} (الشعراء:٢١٥)

And lower your wing [i.e., show kindness] to those who follow you of the believers.(AL Shu'ara, 215)

{تِلۡکَ الدَّارُ الۡاٰخِرَةُ نَجۡعَلُهَا لِلَّذِیۡنَ لَا یُرِیۡدُوۡنَ عُلُوًّا فِی الۡاَرۡضِ وَلَا فَسَادًا} (القصص:٨٣)

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous. (AL Qasas, 83)

{وَلَا تَمۡشِ فِی الۡاَرۡضِ مَرَحًا ۚ اِنَّکَ لَنۡ تَخۡرِقَ الۡاَرۡضَ وَلَنۡ تَبۡلُغَ الۡجِبَالَ طُوۡلًا○} (بنی اسرائیل:٣٧)

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. (Bani Israel, 37)

Guilelessness... الصدق

☆ Abdullah reported Allah's Messenger (may peace be upon him) as saying: It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavours to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavours to tell a lie is recorded as a liar with Allah. (Muslim :: Book 32 : Hadees 6309)

Company...المجالسة

☆ Abu Musa reported Allah's Messenger (may peace be upon him) as saying: The similitude of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would. smell its pleasant odour, and so far as one who blows the. bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell. (Muslim :: Book 32 : Hadees 6361)

☆ Abdullah reported that a person came to Allah's Messenger (may peace be upon him) and said to Allah's Messenger (may peace be upon him): What is your opinion about the person who loves the people but his (acts or deeds are not identical to theirs)? Thereupon Allah's Messenger (may peace be upon him) said: A person would be along with one whom he loves. (Muslim :: Book 32 : Hadees 6385)

Tongue and Hand... اللسان والید

☆ It is narrated on the authority of Abu Musa Ash'ari: I asked the Messenger of Allah which (attribute) of Islam is more excellent. Upon this he remarked: One in which the Muslims are safe, protected from the tongue and hand of (other Muslims). (Muslim :: Book 1 : Hadees 66)

Courtesy... الاخلاق الحسنة

{وَاِنَّکَ لَعَلٰی خُلُقٍ عَظِیْمٍ ۝}(القلم: ۴)

And indeed, you are of a great moral character.
(AL Qalam,4)

☆ Sayyidina Abu Darda (R.A) reported that the Prophet said, “There is nothing heavier in the scale of the Believer on the Day of Resurrection than good manners. Indeed, Allah, the Exalted hates the indecent and the obscene.” (Ahmed 27587 Tirmidzi:30 : Chapter 62:Hadees 2009)

☆The Prophet said:The most beloved to me amongst you is the one who has the best character and manners." (Bukhari :: Book 5 :: Volume 57 :: Hadees 104)

Justice... اَلعَدْلُ

{وَاَقْسِطُوْا ؕ اِنَّ اللّٰہَ یُحِبُّ الْمُقْسِطِیْنَ ۝}(الحجرات: ۹)

and act justly. Indeed, Allah loves
those who act justly. (AL Hujrat, 9)

{وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ کَانَ ذَا قُرْبٰی ۝}(الانعام: ۱۵۲)

And when you speak [i.e., testify], be just, even if [it concerns] a near relative. (AL an'am, 152)

☆ The Messenger of Allah (may peace be upon him) said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and GlorioUS. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (Muslim :: Book 20 : Hadees 4493)

Mercy...الرحمة

{ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ٥ اُولٰٓئِکَ اَصْحٰبُ الْمَيْمَنَةِ ٥}(البلد:١٧-١٨)

And then being among those who believed and advised one another to patience and advised one another to compassion. Those are the companions of the right. (AL balad, 17-18)

☆ Abdullah b. Abu Qatida reported that Abu Qatada (Allah be pleased with him) demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and he said: I am hard up financially, whereupon he said: (Do you state it) by God? He said: By God. Upon this he (Qatada) said: I heard Allah's Messenger (may peace be upon him) as saying: He who loves that Allah saves him from the torments of the Day of Resurrection should give respite to the insolvent or remit (his debt) (Muslim :: Book 10 : Hadees 3795)

Injustice & Evil Deeds السیآت والحسنات۔

{اِنَّمَا السَّبِیۡلُ عَلَی الَّذِیۡنَ یَظۡلِمُوۡنَ النَّاسَ وَیَبۡغُوۡنَ فِی الۡاَرۡضِ بِغَیۡرِ الۡحَقِّ اُولٰٓئِکَ لَهُمۡ عَذَابٌ اَلِیۡمٌ ٥} (الشوریٰ: ۴۲)

The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. (AL Shura, 42)

☆ Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. (Muslim :: Book 32 : Hadees 6246)

☆ Ibu 'Umar reported Allah's Messenger (may peace be upon him) as saying: Oppression is the darkness on the Day of Resurrection. (Muslim :: Book 32 : Hadees 6249)

☆ It is narrated on the authority of Abu Umama that the Messenger of Allah (may peace be upon him) observed: He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied: (Yes) even if it is the twig of the arak tree. (Muslim :: Book 1 : Hadees 252)

Jealousy...الحسد

{اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتَاهُمُ اللّٰهُ مِنْ فَضْلِهٖ ٥} (النساء: ۵۴)

Or do they envy people for what Allah has given them of His bounty?

☆ The Prophet (peace_be_upon_him) said: Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) "grass." (Abu Dawud :: Book 41 : Hadees 4885)

Breaking the Promises...الاخلال بالوعد

{فَمَنْ نَّكَثَ فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ٥} (الفتح، ۱۰)

So he who breaks his word only breaks it to the detriment of himself. (AL Fatah, 10)

{وَاَوْفُوْا بِالْعَهْدِ اِنَّ الْعَهْدَ كَانَ مَسْئُوْلًا ٥} (بنی اسرائیل۔ ۳۴)

And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned. (bani Israel,34)

{وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ٥ وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ٥ وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ٥ اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ٥} (المعارج۔ ۳۲۔ ۳۵)

☆ Narrated Abu Huraira: The Prophet said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises,he always breaks his promise.
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

(Bukhari :: Book 1 :: Volume 2 :: Hadees 32)

Pharisaism...الریــــاء

{فَوَيْلٌ لِّلْمُصَلِّيْنَ o الَّذِيْنَ هُمْ عَنْ صَلَا تِهِمْ سَاهُوْنَ o الَّذِيْنَ هُمْ يُرَآءُ وْنَ o وَيَمْنَعُوْنَ الْمَاعُوْنَo}(الماعون(۴۔۷)

So woe to those who pray. [But] who are heedless of their prayer. Those who make show [of their deeds]. And withhold simple] assistance. (AL Ma'un,4-7)

Arrogance...التکبــر

{وَّيَوْمَ حُنَيْنٍ اِذْاَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًاo}(التوبه ۲۵)

On the day of Hunayn, when your great number pleased you, but it did not avail you at all. (AL Tawbah, 25)

☆ It is narrated on the authority of Abu Dharr who narrates that the Prophet (may peace be upon him) observed: Three are the persons with whom Allah would not speak on the Day of Resurrection: the bestower of gift who does not give anything but by laying obligation on him, the seller of goods who sells them by taking false oath and one who hangs low his lower garment. (Muslim :: Book 1 : Hadees 193)

Laziness...الکسل

☆ Anas b. Malik reported that Allah's Messenger (may peace be upon him) used to say:" O Allah, I seek refuge in Thee from incapacity, from indolence, from cowardice, from senility, from miserliness, and I seek refuge in Thee from the torment of the grave and from trial of the life and death."

(Muslim :: Book 35 : Hadees 6536)

البدعة والضلالة

Innovation and Aberrance

☆ Narrated Aisha: Allah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." (Bukhari :: Book 3 :: Volume 49 :: Hadees 861)

☆ Anas reported: One day the Messenger of Allah (may peace be upon him) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Holy Prophet (may peace be upon him) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you. Ibn Hujr made this addition in the hadith:" He (the Holy Prophet) was sitting amongst us in the Masjid, and He (Allah) said: (You don't know) what he innovated after you" (Muslim :: Book 4 : Hadees 790)

Magic ...السحــر

{وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ o}

☆ It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Avoid the seven noxious things. It was said (by the hearers): What are they, Messenger of Allah? He (the Holy Prophet) replied: Associating anything with Allah, magic, killing of one whom God has declared inviolate without a just cause, consuming the property of an orphan, and consuming of usury, turning back when the army advances, and slandering chaste women who are believers, but unwary. (Muslim :: Book 1 : Hadees 161)

Adultery...الــزنــا

{وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ۭ وَسَاۗءَ سَبِيْلًا o}(الاسراء: ٣٢)

And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (AL Isra, 32)

☆ Abu Huraira reported Allah's Messenger (may peace be upon him) as saying. Allah fixed the very portion of adultery which a man will indulge in. There would be no escape from it. The adultery of the eye is the lustful look and the adultery of the ears is listening to voluptuous (song or talk) and the adultery of the tongue is licentious speech and the adultery of the hand is the lustful grip (embrace) and the adultery of the feet is to walk (to the place) where he intends to commit adultery and the heart yearns and desires which he may or may not put into effect. (Muslim :: Book 33 : Hadees 6422)

Wine...الخمــــر

{يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ٥} (المائده۔ ٩٠)

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (al Ma'idah, 90)

☆ Narrated Jabir ibn Abdullah: The Prophet (peace_be_upon_him) said: If a large amount of anything causes intoxication, a small amount of it is prohibited. (Abu Dawud :: Book 26 : Hadees 3673)

☆ Narrated Abdullah ibn Umar:The Prophet (peace_be_ upon_ him) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed. (Abu Dawud :: Book 26 : Hadees 3666)

Wine and Gambling...الخمر والميسر

{يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَo} (المائده:۹۰)

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (AL Ma'idah, 90)

Slander ...بہتان

{اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِى الدُّنْيَا وَالْاٰخِرَةِ وَلَهُمْ عَذَابٌ عَظِيْمٌ o} (النور:۲۳)

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment. (AL Nur, 23)

{وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا وَاُولٰٓئِکَ هُمُ الْفٰسِقُوْنَo} (النور۔ ۴)

And those who accuse chaste womenand then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient. (AL Nur, 4)

الخيانة والسرقة

Theft & Breanch

{وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ} (آل عمران۔ ۱۶۱)

And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. (AL.E. Imran)

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَیْدِیَھُمَا جَزَآءًۢ بِمَا کَسَبَا نَکَالًا مِّنَ اللّٰہِ ط وَاللّٰہُ عَزِیْزٌ حَکِیْمٌ o}
(المائدہ۔ ۳۸)

[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [committed] as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise. (AL Ma'idah, 38)

{اِنَّ اللّٰہَ لَا یُحِبُّ کُلَّ خَوَّانٍ کَفُوْرٍ o} (الحج۔ ۳۸)

Allah does not like everyone treacherous and ungrateful. (ALHajj, 38)

الانتحــار... Suicide

{وَلَا تَقْتُلُوْٓا اَنْفُسَکُمْ اِنَّ اللّٰہَ کَانَ بِکُمْ رَحِیْمًا o وَمَنْ یَّفْعَلْ ذٰلِکَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِیْہِ نَارًا وَکَانَ ذٰلِکَ عَلَی اللّٰہِ یَسِیْرًا o}

(النساء: ۲۹۔ ۳۰)

☆ And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice – then We will drive him into a Fire. And that, for Allah, is [always] easy. (AL Nisa, 29-30)

☆ It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who killed himself with steel (weapon) would be the eternal denizen of the Fire of Hell and he would have that weapon in his hand and would be thrusting that in his stomach for ever and ever, he who drank poison and killed himself would sip that in the Fire of Hell where he is doomed for ever and ever; and he who killed himself by falling from (the top of) a mountain would constantly fall in the Fire of Hell and would live there for ever and ever. (Muslim :: Book 1 : Hadees 199)

Bribery...الرشوة

{وَلَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ٥}(البقره:١٨٨)

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. (AL baqarah,188)

☆ Sayyidina Abu Hurayrah (R.A) reported that Allah’s Messenger (S.A.W) cursed the receiver of bribe and its giver, in litigation. (Tirmidzi: 15 Chapter 9:Hadith1341)

Resemblance...المماثلة

☆ Sayyidina Ibn Abbas (R.A) reported that the Prophet (S.A.W) cursed women who take up resemblanse to men and men who adopt resemblance of women. [Ahmed 3151,Bukhari 5885,Abu Dawud 4097, Ibn e Majah 1904] (Tirmizi : 46 :Chapter 34:Hadees 2793)

Calumny...النميمة

☆ Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander. (Muslim :: Book 32 : Hadees 62)

العلم للعالم

The Knowledge for attaining Worldly affairs

{اِنَّ الَّذِیْنَ یَکْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَیِّنٰتِ وَالْھُدٰی مِنْ م بَعْدِ مَا بَیَّنّٰہُ لِلنَّاسِ فِی الْکِتٰبِ اُولٰٓئِکَ یَلْعَنُھُمُ اللّٰہُ وَیَلْعَنُھُمُ اللّٰعِنُوْنَo}(البقرہ ۱۵۹)

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture – those are cursed by Allah and cursed by those who curse. (AL Baqarah, 159)

☆ Sayyidina Ka'b ibn Malik (R.A) reported that he heard Allah's Messenger(S.A.W)say, "If anyone seeks knowledge to contend with the ulama on its strength or to wrangle with the foolish and thereby turn people's faces towards him, then Allah will admit him to Hell." (Tirmidzi : 44 : Chapter 6:Hadees 2663)

Indevotion/Hypocrisy النفاق۔۔۔

☆ Narrated 'Abdullah bin 'Amr: The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(Bukhari :: Book 1 :: Volume 2 :: Hadees 33)

Portraits...الصُّور

☆ Allah's Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).' " (Bukhari :: Book 7 :: Volume 62 :: Hadees 110)

النوحة وضرب الصدر

Lamentation and Beating The Chest

☆ Usayd ibn AbuUsayd, reported on the authority of a woman who took oath of allegiance (to the Prophet): One of the oaths which the Apostle of Allah (peace_be_upon_ him) received from us about the virtue was that we would not disobey him in it (virtue): that we would not scratch the face, nor wail, nor tear the front of the garments nor dishevel the hair. (Abu Dawud :: Book 20 : Hadees 3125)

Disputatian...البحث والمناقشة

☆ Allah’s Messenger (S.A.W) said:For, by Allah, I donot fear poverty overtakng you, but I fear for you that the world will be spread out for you as it was for those before you and you will contend with each other over it as they did and you will be ruined as they were ruined.” [Bukhari 3158, Muslim 2961,Ahmed 17234]

(Tirmidzi : 40 :Chapter 29:Hadees 2470)

☆ Sayyidina Ka’b ibn Malik (R.A) reported that he heard Allah’s Messenger (S.A.W) say, “If anyone seeks knowledge to contend with the ulama on its strength or to wrangle with the foolish and thereby turn people’s faces towards him, then Allah will admit him to Hell.” (Tirmizi:44 :Chapter 6 : Hadees 2663)

Exaggeration...الغلو

☆ Narrated Abu Musa: The Prophet heard a man praising another man and he was exaggerating in his praise. The Prophet said (to him). "You have destroyed (or cut) the back of the man." (Bukhari :: Book 8 :: Volume 73 :: Hadees 86)

Weigh and Measure...المقیاس والوزن

{وَيۡلٌ لِّلۡمُطَفِّفِيۡنَ o الَّذِيۡنَ اِذَا اكۡتَالُوۡا عَلَى النَّاسِ يَسۡتَوۡفُوۡنَo وَاِذَا كَالُوۡهُمۡ اَوۡوَّزَنُوۡهُمۡ يُخۡسِرُوۡنَo}(المصففين ٣۔ ١)

Woe to those who give less [than due], Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. (AL Mutaffifeen, 1-3)

{وَاَوۡفُوا الۡكَيۡلَ اِذَا كِلۡتُمۡ وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِ ذٰلِکَ خَيۡرٌ وَّاَحۡسَنُ تَاۡوِيۡلًاo} (بنی اسرائیل ۳۵)

And give full measure when you measure, and weigh with an even [i.e., honest] balance. That is the best [way] and best in result. (Bani Israel, 35)

{وَاَقِيۡمُوا الۡوَزۡنَ بِالۡقِسۡطِ وَلَا تُخۡسِرُوا الۡمِيۡزَانَo} (الرحمٰن ۹)

And establish weight in justice and do not make deficient the balance. (AL Rehman, 9)

Usury & Illicit الرباوالحرام...

{وَاَحَلَّ اللّٰهُ الۡبَيۡعَ وَحَرَّمَ الرِّبٰواo} (البقره:۲۷۵)

But Allah has permitted trade and has forbidden interest. (AL Baqarah, 275)

{يَمۡحَقُ اللّٰهُ الرِّبٰوا وَيُرۡبِى الصَّدَقٰتِ} (البقره:۲۷۶)

Allah destroys interest and gives increase for charities.(AL Baqarah, 276)

{يٰۤاَيُّهَا الَّذِيۡنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوۡا مَا بَقِىَ مِنَ الرِّبٰٓوا اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَo فَاِنۡ لَّمۡ تَفۡعَلُوۡا فَاۡذَنُوۡا بِحَرۡبٍ مِّنَ اللّٰهِ وَرَسُوۡلِهٖ وَاِنۡ تُبۡتُمۡ فَلَكُمۡ رَءُوۡسُ اَمۡوَالِكُمۡ لَا تَظۡلِمُوۡنَ وَلَا تُظۡلَمُوۡنَo} (البقره:۲۷۸_۲۷۹)

O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal – [thus] you do no wrong, nor are you wronged. (AL Baqarah, 278-279)

☆ Abdullah b. Mas'ud (Allah be pleased with him) said that Allah's Messenger (may peace be upon him) cursed the one who accepted interest and the one who paid it I asked about the one who recorded it, and two witnesses to it. (Muslim :: Book 10 : Hadees 3880)

Anger...الغضب

☆ Narrated Abu Huraira: Allah's Apostle said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Bukhari :: Book 8 :: Volume 73 :: Hadees 135)

☆ Narrated AbuDharr:The Apostle of Allah (peace_be_ upon_ him) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down. (Abu Dawud :: Book 41 : Hadees 4764)

Canard ...الكذب

{اِنَّ اللّٰهَ لَا يَهْدِىْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ○} (المؤمن: ٢٨)

Indeed, Allah does not guide one who is a transgressor and a liar. (AL Mu'min, 28)

{وَلَهُمْ عَذَابٌ اَلِيْمٌ بِمَا كَانُوْا يَكْذِبُوْنَ ○} (البقرة: ١٠)

And for them is a painful punishment because they [habitually] used to lie. (AL Baqarah, 10)

التفوه بالفحش

Indecent and Foul Language

{وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ o}(المومنون:٣)

And they who turn away from ill speech. (al mu'minon, 3)

{وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ o}(همزة۔ ١)

Woe to every scorner and mocker. (AL Humaza, 1)

{وَلَاتَقْرَبُوا الْفَوَاحِشَ مَاظَهَرَ مِنْهَاوَمَابَطَنَ o}(الانعام: ١٥١)

And do not approach immoralities – what is apparent of them and what is concealed. (AL An'am, 151)

Back Biting...النميمة والغيبة

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضاً اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَ اتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ o}

(الحجرات:١٢)

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fearAllah; indeed, Allah is Accepting of repentance and Merciful. (AL Hujrat, 12)

☆ Narrated AbuBarzah al-Aslami:The Prophet (peace_be_ upon_ him) said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house. (Abu Dawud :: Book 41 : Hadees 4862)

Killing...القتل

{وَلَا تَقْتُلُوا النَّفْسَ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ o}

(الانعام: ١٥١)

And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason. (AL An'am, 151)

☆ Narrated 'Abdullah: The Prophet said, "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed." (Bukhari :: Book 9 :: Volume 83 :: Hadees 4)

☆ Allah's Apostle said, 'If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allah's Apostle! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent." (Bukhari :: Book 9 :: Volume 83 :: Hadees 14)

حب المال والدنيا

Desire for Worldly Riches

{اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا وَ الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ اَمَلًا٥} (الكهف ۴٦)

Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (AL Kahf, 46)

{وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ٥ الَّذِىْ جَمَعَ مَالًا وَّ عَدَّدَهٗ٥ يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ٥ كَلَّا لَيُنْبَذَنَّ فِى الْحُطَمَةِ٥} (الهمزة ۴۔۱)

Woe to every scorner and mocker. Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. (AL Humazah, 1-4)

☆ Allah's Apostle said to ansar: By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them." (Bukhari :: Book 5 :: Volume 59 :: Hadees 351)

Suspicion... سوء الظن

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا} (الحجرات: ۱۲)

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin and do not spy. (AL Hujarat, 12)

☆ Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah. (Muslim :: Book 32 : Hadees 6214)

Denominationalism...التعصب

☆ Narrated Abdullah ibn Mas'ud: If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail. (Abu Dawud :: Book 41 : Hadees 5098)

Veil...الحجاب

{يٰاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِکَ وَبَنٰتِکَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ذٰلِکَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝}

(الاحزاب: ۵۹)

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.(AL Ahzab, 59)

{قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ط ذٰلِکَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌ م بِمَا

يَصْنَعُوْنَ○ وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ○ }(النور: ۳۰۔ ۳۱)

Tell the believing men to reduce [some] of their vision and guard their private parts.That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire,or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (AL Nur, 30-31)

Music and Song... الغناء واللهو

{وَمِنَ النَّاسِ مَنْ يَّشْتَرِىْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّخِذَهَا هُزُوًا اُولٰٓئِکَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝} (لقمان: ٦)

And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it [i.e., His way] in ridicule.Those will have a humiliating punishment. (Luqman, 6)

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CHAPTER-3 الباب الثالث:

Human Rights ...حقوق العباد

☆ Narrated Abu Aiyub Al-Ansari: Allah's Apostle said, "It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."
(Bukhari :: Book 8 :: Volume 73 :: Hadees 100)

☆ Narrated Abu Musa: The Prophet said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While (saying that) the Prophet clasped his hands, by interlacing his fingers.
(Bukhari :: Book 1 :: Volume 8 :: Hadees 468)

☆Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour. (Muslim :: Book 32 : Hadees 6219)

Rights of the Parents ... حقوق الوالدین

{وَقَضٰی رَبُّکَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِیَّاہُ وَبِالْوَالِدَیْنِ اِحْسَانًا اِمَّا یَبْلُغَنَّ عِنْدَکَ الْکِبَرَ اَحَدُھُمَآ اَوْ کِلٰھُمَا فَلَا تَقُلْ لَّھُمَآ اُفٍّ وَّلَا تَنْھَرْھُمَا وَقُلْ لَّھُمَا قَوْلًا کَرِیْمًا۝ وَاخْفِضْ لَھُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَۃِ وَقُلْ رَّبِّ ارْحَمْھُمَا کَمَا رَبَّیٰنِیْ صَغِیْرًا۝} (بنی اسرائیل، ۲۳۔۲۴)

And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (Bani israel,23-24)

☆ Narrated 'Abdullah bin 'Amr (R.A): A man came to the Prophet asking his permission to take part in Jihad. The Prophet asked him, "Are your parents alive?" He replied in the affirmative. The Prophet said to him, "Then exert yourself in their service." (Bukhari :: Book 4 :: Volume 52 :: Hadees 248)

☆ Narrated AbuUsayd Malik ibn Rabi'ah as-Sa'idi: While we were with the Apostle of Allah! (peace_be_upon_him) a man of Banu Salmah came to Him and said: Apostle of Allah is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends.

(Abu Dawud :: Book 41 : Hadees 5123)

☆Abdullah bin amr narrated:The prophet said,The pleasure of Allah lies in the pleasure of the father and the anger of Allah lies in the anger of the father.(Tirmazi ::Hadees 1899)

☆ Mughira b. Shu'ba (R.A) reported Allah's Messenger (may peace be upon him) as saying: Verity Allah, the Glorious and Majestic, has forbidden for you: disobedience to mothers, and burying alive daughters, withholding the right of others in spite of having the power to return that to them and demanding that (which is not one's legitimate right). And He disapproved three things for you; irrelevant talk, persistent questioning and wasting of wealth.

(Muslim :: Book 18 : Hadees 4257)

☆ Abu Huraira (R.A) reported Allah's Apostle (may peace be upon him) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise. (Muslim :: Book 32 : Hadees 6189)

☆ Narrated 'Abdullah bin 'Amr: (R.A) Allah's Apostle said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet said, "'The man abuses the father of another man and the latter abuses the father of the former and abuses his mother." (Bukhari :: Book 8 :: Volume 73 :: Hadees 4)

Children Rights ...حقوق الاولاد

{وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ} (البقرة ۲۳۳)

Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. (AL Baqarah, 233)

{وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا۝} (بنی اسرائیل ۳۱)

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (Bani Israel, 31)

☆ Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep)separately.(Abu Dawud ::Book 2 : Hadees 495)

☆ Narrated AbuSa'id al-Khudri:The Prophet (peace_be_upon_him) said: If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise. (Abu Dawud :: Book 41 : Hadees 5128)

☆ Narrated Abu Mas'ud Al-Ansari: The Prophet said, "When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him." (Bukhari :: Book 7 :: Volume 64 :: Hadees 263)

☆ Narrated Al-Bara: I saw the Prophet carrying Al-Hasan on his shoulder an saying, "O Allah! I love him, so please love him." (Bukhari :: Book 5 :: Volume 57 :: Hadees 92)

حقوق الزوجين

Rights of the Spouse

{وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ٥} (البقرة٢٢٨)

And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable. But the men [i.e.,husbands] have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (AL Baqarah,228)

☆ Narrated Mu'awiyah al-Qushayri: Mu'awiyah asked: Apostle of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house. (Abu Dawud ::Book 11:Hadees 2137)

☆ Sayvidina Abu Hurayrah (R.A) reported that the Prophet (SAW) said, If I were to command anyone to prostrate to anyone, I would have commanded woman to prostrate to her husband. (Tirmidzi:12 : Chapter 10:Hadees 116)

Rights of the Relatives...حقوق الأقرباء

{وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ط اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًاO}

(النساء: ۱)

And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer. (AL Nisa, 1)

{وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ} (الاحزاب: ٦)

And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers. (AL Ahzab, 6)

{فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَO} (الروم۳۸)

So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful.

(AL Rum, 38)

☆ Narrated Abu Huraira: The Prophet said, "The word 'Ar-Rahm (womb) derives its name from Ar-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. Kith and Kin) and sever the relation with him who will sever the relation with you, (womb, i.e. Kith and Kin). (Bukhari :: Book 8 :: Volume 73 :: Hadees 17)

☆ Salman ibn Aamir reported the Prophet (S.A.W) as saying, “When one of you breaks his fast let him break it with dates, for, that is a blessing. But, if he does not find any then with water, for, it is purifying”. And, he said, “To give zakah to a needy is one (deed of) zakah and to give to a relative, these are two (deeds of) zakah and joining of ties of relationship.” (Nisai 2581, Abu Dawud 2355, Ibn e Majah 1699 Tirmizi : 7 :Chapter 26:Hadees 658)

Rights of the Neighbourer…حقوق الجیران

{وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا مَلَكَتْ اَيْمَانُكُمْ ○} (النساء ٣٦)

Worship Allah and associate nothing with Him, and parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. (AL Nisa,36)

☆ Aisha narrated,The Prophet (P.B.U.H) said: Jibril continued to enjoin me about the rights of neighbours till i thought he will soon make them as my heirs.
(Bukhari :: Hadees 6014)

☆ It is reported on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: He who believes in Allah and the Last Day should either utter good words or better keep silence; and he who believes in Allah and the Last Day should treat his neighbour with kindness and he who believes in Allah and the Last Day should show hospitality to his guest. (Muslim :: Book 1 : Hadees 75)

☆ Narrated Samurah:The Prophet (peace_be_upon_him) said: A neighbour has the best claim to the house or land of the neighbour. (Abu Dawud :: Book 23 : Hadees 3510)

Ibn abbas narrated: i heard The Prophet (PBUH) say" He is not a believer who fills his stomach while his neighbour is hungry" (Bukhari: Hadees 112)

☆ It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessing be upon him) observed: He will not enter Paradise whose neighbour is not secure from his wrongful conduct. (Muslim :: Book 1 : Hadees 74)

Rights of Bondsmen...حقوق الوالدين

☆ Narrated Abu Huraira: The Prophet said, "If somebody fights (or beats somebody) then he should avoid the face." (Bukhari :: Book 3 :: Volume 46 :: Hadees 734)

The Patronage of the Orphans...كفالة اليتامى

{وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ}

(انعام ۵۲)

And do not approach the orphan's property except in a way that is best [i.e., intending improvement] until he reaches maturity. (AL An'am, 152)

{فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ} (الضحى: ۹)

So as for the orphan, do not oppress [him]. (AL Dhuha, 9)

☆ Abu Huraira (R.A) reported that Allah's Messenger (may peace be upon him) said: One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it.(Muslim :: Book 42 : Hadees 7107)

Rights of Non-Muslims...حقوق الكفار

{لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ}

(الممتحنة: ۸)

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes

–from being righteous towards them and acting justly towards them. Indeed, Allah loves those who act justly. (AL Mumtahina, 8)

☆ Abu Dharr (R.A) reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another (Muslim :: Book 32 : Hadees 6246)

Rights of Animals ...حقوق الحیوانات

☆ Allah's Messenger (may peace be upon him) said:There is a reward for every one with a moist liver." (Malik :: Book 49 : Hadees 49.10.23)

☆ Jarir bin abdullah (R.A) narrated:Allah,s Messenger said."Allah does not show mercy to the one who is not merciful to the people" Bukhari :Hadees 7376

☆ Allah,s Prophet said:I also saw in it (in Hell) the owner of a cat whom she had tied and did not feed her nor set her free so that she could eat the creatures of the earth, till the cat died of starvation. (Muslim :: Book 4 : Hadees 1976)

الرابع: CHAPTER-4

Etiquettes-Intention...آلادب:النية

{قُلۡ اِنِّیۡۤ اُمِرۡتُ اَنۡ اَعۡبُدَ اللّٰہَ مُخۡلِصًا لَّہُ الدِّیۡنَ ۙ} (الزمر: ١١)

Say, [O Muúammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion. (AL Zumar, 11)

{وَلَیۡسَ عَلَیۡکُمۡ جُنَاحٌ فِیۡمَاۤ اَخۡطَاۡتُمۡ بِہٖ وَلٰکِنۡ مَّا تَعَمَّدَتۡ قُلُوۡبُکُمۡ وَکَانَ اللّٰہُ غَفُوۡرًا رَّحِیۡمًا ۙ} (الاحزاب: ٥)

And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful. (AL Ahzab, 5)

☆ Narrated Ibn 'Abbas(R.A) The Prophet narrating about his Lord I'm and said, "Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) ." (Bukhari :: Book 8 :: Volume 76 :: Hadees 498)

☆ Narrated 'Umar bin Al-Khattab:(R.A) The Prophet said, "The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Apostle, then his migration will be for Allah and His Apostle, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for." (Bukhari :: Book 3 :: Volume 46 :: Hadees 706)

Hospitality...الضيافة

☆ Narrated Abu Shuraih Al-Ka'bi: Allah's Apostle said, Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: To provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position." (Bukhari :: Book 8 :: Volume 73 :: Hadees 156)

Attar & Fragrance ... عطروکحل

☆ Allah's Apostle said,The perfume of men is that whose smell becomes visible and its colour does not appear. Beware! The perfume of women is that whose colour becomes visible and whose smell is not obvious. (Abu Dawud :: Book 11 : Hadees 2169)

لحیة، شفاة وشعر

Beard, Moustache and Hair

☆ Narrated Nafi': Ibn Umar said, The Prophet said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn 'Umar (R.A) performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to cut (the hair) between his moustaches and his beard. (Bukhari :: Book 7 :: Volume 72 :: Hadees 780)

☆ Abu Huraira (R.A) reported: The Messenger of Allah (may peace be upon him) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers. (Muslim :: Book 2 : Hadees 501)

☆ Anas reported: A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than forty nights. (Muslim :: Book 2 : Hadees 497)

Greetings & Salutation التحیة والتسلیم۔۔

{وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا}(النساء:٨٦)

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it in a like manner. (AL Nisa, 86)

☆ Sayyidina Abdullah ibn Salaam (R.A) narrated: When the Prophet came to Madina with his migration; people rushed to him and exclaimed, “Allah’s Messenger (S.A.W) has come!’ I also went to see him with the people. When my eyes fell on him, I could not help saying. “This cannot be the face of a liar.” At this juncture, he said for the first time, “O People! Spread salaam. Feed people. When people are asleep in the night, offer salah and enter Paradise in peace.” (Ibn e Majah 1334, 3251 Tirmizi : 40 Chaptes 42 :Hadees 2493)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with as-Salam -u-' Alaikum). (Muslim :: Book 26 : Hadees 5374)

☆ Sayyidina Abu Huraira (R.A) reported that Allah’s Messsenger (S.A.W) said, “When one of you ends up at an assembly, let him offer salaam. If he seems inclined to sit then let him sit down. Thereafter, when he stands up, he must offer salaam. And the first (salaam) is not more rightful than the last.” (Ahmed 7145 Tirmidzi: 45: Chapter 15:Hadees 2715)

الاستیذان... Permission

{یٰاَیُّھَا الَّذِیْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُیُوْتًا غَیْرَ بُیُوْتِکُمْ حَتّٰی تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓی اَھْلِھَا ذٰلِکُمْ خَیْرٌ لَّکُمْ لَعَلَّکُمْ تَذَکَّرُوْنَ ہ فَاِنْ لَّمْ تَجِدُوْا فِیْھَآ اَحَدًا فَلَا تَدْخُلُوْھَا حَتّٰی یُؤْذَنَ لَکُمْ وَاِنْ قِیْلَ لَکُمُ ارْجِعُوْا فَارْجِعُوْا ھُوَ اَزْکٰی لَکُمْ وَاللّٰہُ بِمَا تَعْمَلُوْنَ عَلِیْمٌ ہ لَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُیُوْتًا غَیْرَ مَسْکُوْنَۃٍ فِیْھَا مَتَاعٌ لَّکُمْ وَاللّٰہُ یَعْلَمُ مَا تُبْدُوْنَ وَمَا تَکْتُمُوْنَ ہ}

(النور:۔۲۷۔۲۹)

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised]. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back,"then go back; it is purer for you. And Allah is Knowing of what you do. There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal. (AL Nur, 27-29)

{یٰاَیُّھَا الَّذِیْنَ اٰمَنُوْا لِیَسْتَاْذِنْکُمُ الَّذِیْنَ مَلَکَتْ اَیْمَانُکُمْ وَالَّذِیْنَ لَمْ یَبْلُغُوا الْحُلُمَ مِنْکُمْ ثَلٰثَ مَرّٰتٍ مِنْ قَبْلِ صَلٰوۃِ الْفَجْرِ وَحِیْنَ تَضَعُوْنَ ثِیَابَکُمْ مِّنَ الظَّھِیْرَۃِ وَمِنْ م بَعْدِ صَلٰوۃِ الْعِشَآءِ ثَلٰثُ عَوْرٰتٍ لَّکُمْ لَیْسَ عَلَیْکُمْ وَلَا عَلَیْھِمْ جُنَاحٌ م بَعْدَھُنَّ ط طَوّٰفُوْنَ عَلَیْکُمْ بَعْضُکُمْ عَلٰی بَعْضٍ ط کَذٰلِکَ یُبَیِّنُ اللّٰہُ لَکُمُ الْاٰیٰتِ ط وَاللّٰہُ عَلِیْمٌ حَکِیْمٌ ہ} (النور:۵۸)

O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you – some of you, among others. Thus does Allah make clear to you the verses [i.e., His ordinances]; and Allah is Knowing and Wise. (AL Nur, 58)

☆ Narrated Jabir: I came to the Prophet in order to consult him regarding my father's debt. When I knocked on the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it. (Bukhari :: Book 8 :: Volume 74 :: Hadees 267)

☆ Narrated Huzayl: A man came. Uthman's version has: Sa'd ibn AbuWaqqas (R.A) came. He stood at the door. Uthman's version has: (He stood) facing the door. The Prophet (peace_be_upon_him) said to him: Away from it, (stand) this side or that side. Asking permission is meant to escape from the look of an eye. (Abu Dawud :: Book 41 : Hadees 5155)

☆ Allah's Apostle said, "If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.' (Bukhari :: Book 8 :: Volume 74 :: Hadees 262)

☆ Narrated Abu Huraira: (R.A) Abul Qasim (S.A.W) said, "If any person peeps at you without your permission and you poke him with a stick and injure his eye, you will not be blamed." (Bukhari :: Book 9 :: Volume 83 :: Hadees 39)

المصافحة والمعانقة

Meeting and Gathering

☆ Sayyidina Bara ibn Aazib (R.A) reported that Allah’s Messenger (S.A.W) said, “No two Muslim s meet and shake hands without being forgiven before they separate.” (Ahmed 5212, Ibn e Majah 3703, Ahmed 185731, Tirmidzi:45 :Chapter 31:Hadees 2736)

☆ Sayyidah Aisha (R.A) narrated: When Zayd ibn Harithah came to Madinah, Allah’s Messenger (S.A.W) was in my home. He came and knocked at the door. Allah’s Messenger (S.A.W) stood up naked, dragging his garment. By Allah, I have never seen him naked before that or after that. He embraced him and kissed him. (Tirmizi:45- Chapter 32:Hadees 2741)

Meeting & Gathering ... المجلس

{یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِذَا تَنَاجَیۡتُمۡ فَلَا تَتَنَاجَوۡا بِالۡاِثۡمِ وَ الۡعُدۡوَانِ وَ مَعۡصِیَتِ الرَّسُوۡلِ وَ تَنَاجَوۡا بِالۡبِرِّ وَ التَّقۡوٰی ؕ وَ اتَّقُوا اللّٰهَ الَّذِیۡۤ اِلَیۡهِ تُحۡشَرُوۡنَ ○ اِنَّمَا النَّجۡوٰی مِنَ الشَّیۡطٰنِ لِیَحۡزُنَ الَّذِیۡنَ اٰمَنُوۡا وَ لَیۡسَ بِضَآرِّهِمۡ شَیۡئًا اِلَّا بِاِذۡنِ اللّٰهِ ؕ وَ عَلَی اللّٰهِ فَلۡیَتَوَکَّلِ الۡمُؤۡمِنُوۡنَ ○ یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اِذَا قِیۡلَ لَکُمۡ تَفَسَّحُوۡا فِی الۡمَجٰلِسِ فَافۡسَحُوۡا یَفۡسَحِ اللّٰهُ لَکُمۡ ۚ وَ اِذَا قِیۡلَ انۡشُزُوۡا فَانۡشُزُوۡا ○}

(المجادلة ۱۱_۹)

O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered. Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah.And upon Allah let the believers rely. O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Mujadilah, 9-11)

☆ Narrated Ibn 'Umar: (R.A) The Prophet forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar (R.A) disliked that a man should get up from his seat and then somebody else sit at his place. (Bukhari :: Book 8 :: Volume 74 :: Hadees 287)

CHAPTER-5 الباب الخامس:

Following the Sunnah... اتباع السنة

{لَقَدْ كَانَ لَكُمْ فِیْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ۝}

(الاحزاب ٢١)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who]remembers Allah often.(AL Ahzab, 21)

{مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ج وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝} (النساء: ٨٠)

He who obeys the Messenger has obeyed Allah; but those who turn away – We have not sent you over them as a guardian. (AL Nisa, 80)

{وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ط وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝}

(الاحزاب: ٣٦)

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (AL Ahzab, 36)

CHAPTER-6 الباب السادس:

العبادة: ذکر اللّٰہ

Adoration: Commemoration to Allah

{اُتْلُ مَآ اُوْحِیَ اِلَیْکَ مِنَ الْکِتٰبِ وَاَقِمِ الصَّلٰوۃَ ؕ اِنَّ الصَّلٰوۃَ تَنْھٰی عَنِ الْفَحْشَآءِ وَالْمُنْکَرِ ؕ وَ
لَذِکْرُ اللّٰہِ اَکْبَرُ ؕ وَاللّٰہُ یَعْلَمُ مَا تَصْنَعُوْنَ ۝}

(العنکبوت:۴۵)

Recite, [O Mohammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (AL Ankabut, 45)

{فَاذْکُرُوْنِیْٓ اَذْکُرْکُمْ وَاشْکُرُوْا لِیْ وَلَا تَکْفُرُوْنِ ۝}(البقرہ:۱۵۲)

So remember Me; I will remember you. And be grateful to Me and do not deny Me. (AL Baqarah, 152)

{اُدْعُوْا رَبَّکُمْ تَضَرُّعًا وَّخُفْیَۃً ؕ اِنَّہٗ لَا یُحِبُّ الْمُعْتَدِیْنَ ۝}

(الاعراف۵۵)

Call upon your Lord in humility and privately; indeed, He does not like transgressors.(AL Araf, 55)

{اَلَّذِیْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُھُمْ بِذِکْرِ اللّٰہِ ؕ اَلَا بِذِکْرِ اللّٰہِ تَطْمَئِنُّ الْقُلُوْبُ ۝}

(الرعد:۲۸)

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the emembrance of Allah hearts are assured.(AL Ra'ad, 28)

الصلاۃ والسلام۔۔۔۔ Greetings to the Holy Prophet (P.B.U.H)

{اِنَّ اللّٰہَ وَمَلٰٓئِکَتَہٗ یُصَلُّوْنَ عَلَی النَّبِیِّ یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْہِ وَسَلِّمُوْا تَسْلِیْمًا۝} (أحزاب ٥٦)

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. (AL Ahzab, 56)

الاستغفار... Penitence

{وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَیْرُ الرّٰحِمِیْنَ۝} (المؤمنون:١١٨)

And, [O Mohammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."(Muminun, 118)

{فَاعْلَمْ اَنَّہٗ لَآ اِلٰہَ اِلَّا اللّٰہُ وَاسْتَغْفِرْ لِذَنْبِکَ وَلِلْمُؤْمِنِیْنَ وَالْمُؤْمِنٰتِ ط وَاللّٰہُ یَعْلَمُ مُتَقَلَّبَکُمْ وَمَثْوٰاکُمْ۝} (محمد ١٩)

So know, [O Mohammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place. (Mohammad 19)

{وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّہٗ یَتُوْبُ اِلَی اللّٰہِ مَتَابًا۝} (فرقان: ۷۱)

And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. (Furqan, 71)

{وَھُوَ الَّذِیْ یَقْبَلُ التَّوْبَۃَ عَنْ عِبَادِہٖ وَیَعْفُوْا عَنِ السَّیِّاٰتِ وَیَعْلَمُ مَا تَفْعَلُوْنَ۝} (شوریٰ:٢٥)

And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do. (Shura, 25)◌ُ

CHAPTER-7 الباب السابع:

الطهارة والنظافة

Chastity & Immaculacy

{اِنَّ اللّٰهَ یُحِبُّ التَّوَّابِیۡنَ وَیُحِبُّ الۡمُتَطَهِّرِیۡنَ۝} (البقرة۔ ۲۲۲)

Indeed, Allah loves those who are constantly repentant and loves those who purify themselves. (AL Baqarah, 222).

وَثِیَابَکَ فَطَهِّرۡ۝ وَالرُّجۡزَ فَاهۡجُرۡ۝} (مدثر ۴۔ ۵)

And do your clothing purify. And uncleanliness avoid. (Mudasir, 4-5)

☆ Whenever the Prophet went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)." (Volume 1, Book 4, Number 144)

☆ Narrated Abu Aiyub Al-Ansari: (R.A) Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west." (Bukhari :: Book 4 :: Volume 1 :: Hadees 146)

☆ Narrated Abu Qatada. (R.A) The Prophet said, "Whenever anyone of you makes water he should not hold his penis or clean his private parts with his right hand. (And while drinking) one should not breathe in the drinking utensil ." (Volume 1, Book 4, Number 156)

☆ Narrated Mu'adh ibn Jabal: (R.A) The Apostle of Allah (peace_be_upon_him) said: Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree). (Abu Dawud :: Book 1 : Hadees 26)

☆ Salman reported that it was said to him: Your Apostle (may peace be upon him) teaches you about everything, even about excrement. He replied: Yes, he has forbidden us to face the Qibla at the time of excretion or urination, or cleansing with right hand or with less than three pebbles, or with dung or bone. (Muslim :: Book 2 : Hadees 504)

☆ Sayyidina Ibn Umar (R.A) reported that a man offered salaam to the Prophet (S.A.W) while he was passing urine. So, he did not respond to his salaam. [Muslim 370, Abu Dawud 16, Ibn e Majah 353] (Tirmidzi:45- :Chapter 27: Hadees 2729)

مسائل النجاسة

About Dirtiness

☆ Amr b. Maimun (R.A) said: I asked Sulaiman b. Yasir whether the semen that gets on to the garment of a person should be washed or not. He replied: A'isha told me: The Messenger of Allah (may peace be upon him) washed the semen, and then went out for prayer in that very garment and I saw the mark of washing on it. (Muslim :: Book 2 :

Hadees 570)

☆ Alqama and Aswad (R.A) reported: A person stayed in the house of A'isha and in the morning began to wash his garment. A'isha said: In case you saw it (i. e. drop of semen), it would have served the purpose (of purifying the garment) if you had simply washed that spot; and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of the Messenger of Allah (may peace be upon him). I simply scraped it off and he offered prayer, while putting that on. (Muslim :: Book 2 : Hadees 566)

☆ Narrated Asma' bint Abi Bakr: (R.A) A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)." (Bukhari :: Book 1 :: Volume 6 :: Hadees 304)

☆ Narrated Lubabah daughter of al-Harith: Al-Husayn ibn Ali was (sitting) in the lap of the Apostle of Allah (peace_be_upon_him). He passed water on him. I said: Put on (another) clothe, and give me your wrapper to wash. He said: The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled over. (Abu Dawud :: Book 1 : Hadees 375)

☆Narrated AbuHurayrah: A man asked the Apostle of Allah (peace_be_upon_him): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger (peace_be_upon_him) replied: Its water is pure and what dies in it is lawful food. (Abu Dawud :: Book 1 : Hadees 83)

☆ Sayyidina Abu Sa'eed Khudri (R.A) narrated that someone asked, "0 Messenger Of Allah! May we make ablution out of the well of Buda'ah?" This was a well into which menstrual cloths, dead dogs, and stinking things were thrown. So, Allah's Messenger (S.A.W) said, Water is pure. Nothing defiles it." [Ahmed11119, Abu Dawud 66, 77, (Nisai 323 Tirmidzi : 1 : Chapter 49:Hadees 66)

☆ Sayyidina Abu Huraira (R.A) narrated that the Prophet (S.A.W) said,"None of you must pass urine in motionless water from which he will make ablution." (Ahmed8193, Bukhari239, Muslim282, Abu Dawud 69 Tirmidzi : 1 : Chapter 51:Hadees 68)

☆The Prophet (S.A.W) said, When the dog licks the utensil, wash it seven times, and rub it with earth the eighth time. (Muslim :: Book 2 : Hadees 551)

☆ Narrated AbuQatadah: Kabshah, daughter of Ka'b ibn Malik (R.A) and wife of Ibn AbuQatadah,(R.A) reported: AbuQatadah visited (me) and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it. Kabshah said: He saw me looking at him; he asked me: Are you surprised, my niece? I said: Yes. He then reported the Messenger of Allah (peace_be_upon_him) as saying: It is not unclean; it is one of those (males or females) who go round among you. (Abu Dawud :: Book 1 : Hadees 75)

☆ Abu Huraira (R.A) said: When anyone amongst you wakes up from sleep, he must not put his hand in the utensil till he has washed it three times, for he does not know where his hand was during the night. (Muslim :: Book 2 : Hadees 541)

الغسل المسنون

Bathing according to Sunnah

{وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا}(مائدہ ٦)

And if you are in a state of janabah, then purify yourselves. (AL Maidah, 6)

☆ Narrated Maimuna: I placed water for the bath of Allah's Apostle and he poured water over his hands and washed them twice or thrice; then he poured water with his right hand over his left and washed his private parts (with his left hand). He rubbed his hand over the earth and rinsed his mouth and washed his nose by putting water in it and blowing it out. After that he washed his face, both fore arms and head thrice and then poured water over his body. He withdrew from that place and washed his feet. (Bukhari :: Book 1 :: Volume 5 :: Hadees 265)

☆ Narrated 'Aisha: (R.A) Whenever the Prophet took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. (Bukhari :: Book 1 :: Volume 5 :: Hadees 248)

☆ Narrated AbuHurayrah (R.A) The Apostle of Allah (peace_be_upon_him) said: There is sexual defilement under every hair; so wash the hair and cleanse the skin. (Abu Dawud :: Book 1 : Hadees 248)

مسائل الغسل والجنابة

About Bathing and Radiance

☆ Narrated Abu Huraira: The Prophet said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her, bath becomes compulsory." (Bukhari :: Book 1 :: Volume 5 :: Hadees 290)

☆ Narrated 'Ali:(R.A) I used to get emotional urethral discharges frequently and felt shy to ask Allah's Apostle about it. So I requested Al- Miqdad bin Al-Aswad (R.A) to ask (the Prophet) about it. Al-Miqdad (R.A) asked him and he replied, "On has to perform ablution (after it)." (Bukhari :: Book 1 :: Volume 4 :: Hadees 178)

☆ Narrated Abu Salama: Um Salama (R.A) said, "Um Salaim said, 'O Allah's Apostle! Allah does not refrain from saying the truth! Is it obligatory for a woman to take a bath after she gets nocturnal discharge?' He said, 'Yes, if she notices the water (i.e. discharge).' Um Salama smiled and said, 'Does a woman get discharge?' Allah's Apostle said. 'Then why does a child resemble (its mother)?" (Bukhari :: Book 4 :: Volume 55 :: Hadees 545)

☆ Anas b. Malik (R.A) reported: Umm.e Sulaim who was the grandmother of Ishaq came to the Messenger of Allah (may peace be upon him) in the presence of 'A'isha and said to him: Messenger of Allah, in case or woman sees what a man sees in dream and she experiences in dream what a man experiences (i. e. experiences orgasm)? Upon this 'A'isha remarked: O Umm.e Sulaim, you brought humiliation to women;may your right hand be covered with dust. He (the Holy Prophet) said to 'A'isha: Let your hand be covered with dust, and (addressing Umm Sulaim) said: Well, O Umm.e Sulaim, (R.A) she should take a bath if she sees that (i. e. she experiences orgasm in dream). (Muslim :: Book 3 : Hadees 607)

☆ Narrated Aisha, Ummul Mu'minin (R.A) The Prophet (peace_be_upon_him) would take a bath because of sexual defilement on Friday, after opening a vein and after washing a dead body. (Abu Dawud :: Book 1 : Hadees 348)

☆ Abu Sa'id al-Khudri (R.A) reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution. (Muslim :: Book 3 : Hadees 605)

☆ Abu Huraira (R.A) reported that the Apostle of Allah (may peace be upon him) said. it is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week) and he should wash his head and body. (Muslim :: Book 4 : Hadees 1844)

Purging with Sand or Dust----التیمم

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِىْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰۤى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ۝} (النساء ۴۳)

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving. (AL Nisa, 43)

☆ Narrated Zayd ibn Khalid al-Juhani: I heard the Apostle of Allah (peace_be_upon_him) say: Were it not hard on my ummah, I would order them to use the tooth-stick at the time of every prayer. (Abu Dawud :: Book 1 : Hadees 47)

☆ Narrated Aisha, Ummul Mu'minin: The Prophet (peace_be_upon_him) did not get up after sleeping by night or by day without using the tooth-stick before performing ablution. (Abu Dawud :: Book 1 : Hadees 56)

فضائل الوضوء

Significance and Blessings of Ablution

{یٰاَیُّهَا الَّذِیْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَی الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَیْدِیَكُمْ اِلَی الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَی الْكَعْبَیْنِ} (المائدة ٦)

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. (AL Maidah, 6)

☆ Uthman b. 'Affan reported: The Messenger of Allah (May peace be upon him) said: He who performed ablution well, his sins would come out from his body, even coming out from under his nails. (Muslim :: Book 2 : Hadees 476)

☆ Narrated Nu'am Al-Mujmir: Once I went up the roof of the Masjid, along with Abu Huraira. (R.A) He performed ablution and said, "I heard the Prophet saying, "On the Day of

Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly).' " (Bukhari :: Book 1 :: Volume 4 :: Hadees 138)

☆ 'Uqba b. 'Amir (R.A) reported: We were entrusted with the task of tending the camels. On my turn when I came back in the evening after grazing them in the pastures, I found Allah's Messenger (may peace be upon him) stand and address the people. I heard these words of his: If any Muslim performs ablution well, then stands and prays two rak'ahs setting about them with his heart as well as his face, Paradise would be guaranteed to him. (Muslim :: Book 2 : Hadees 451)

☆ Narrated Humran: I saw 'Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two Rakat in which he does not think of worldly things, all his previous sins will be forgiven." (Bukhari :: Book 3 :: Volume 31 :: Hadees 155)

Wiping on the Socks...مسح الخف

☆ Narrated 'Urwa bin Al-Mughira: (R.A) My father said, "Once I was in the company of the Prophet on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them after performing ablution. So he passed wet hands or them. (Bukhari :: Book 1 :: Volume 4 :: Hadees 205)

☆ Shuraih b. Hani said: I came to 'A'isha (R.A) to ask her about wiping over the socks. She said: You better ask ('Ali) son of Abu Talib for he used to travel with Allah's Messenger (may peace be upon him). We asked him and he said: The Messenger of Allah (may peace be upon him) stipulated (the upper limit) of three days and three nights for a traveller and one day and one night for the resident. (Muslim :: Book 2 : Hadees 537)

Pray after Ablution ...الدعاء بعد الوضوء

☆ The Messenger of Allah (May peace be upon him) said: If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no god but Allah and that Mohammad is the servant of Allah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes. (Muslim :: Book 2 : Hadees 451)

{اَللّٰھُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَھِّرِیْنَ٥}

About Ablution ...مسائل الوضوء

☆ Narrated Ali ibn AbuTalib: The Apostle of Allah (peace_be_upon_him) said: The eyes are the leather strap of the anus, so one who sleeps should perform ablution. (Abu Dawud :: Book 1 : Hadees 203)

☆ Sayyidina Abn Darda (R.A) narrated that the Prophet (S.A.W) vomitted once and made ablution thereafter. Later he (Ma'dat ibn Abu Talhah, a sub-narrrator) met Sayyidina Thawban (R.A) in a Masjid at Damascus and mentioned this event. He said, "He (Abu Darda (R.A)) is correct, for, I had poured the water for ablution." (Ahmed27607, Abu Dawud 2381 (Tirmidzi:1 : Chapter 64:Hadees 87)

☆ Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When anyone amongst you wakes up from sleep, he should wash his hands three times before putting it in the utensil, for he does not know wher.. his hand was during the night. (Muslim :: Book 2 : Hadees 544)

☆ Abbad b. Tamim (R.A) reported from his uncle that a person made a complaint to the Apostle (may peace be upon him) that he entertained (doubt) as it something had happened to him breaking his ablution. He (the Holy Prophet) said: He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind). (Muslim :: Book 3 : Hadees 702)

☆ Sayyidina Abu Hurayrah (R.A) reported that the Prophet said, “There is bath after bathing the dead and ablution after carrying him.” (Ahmed7693, Abu Dawud 3161] Tirmidzi:10- :Chapter 17:Hadees 995)

☆ Narrated 'Ali: (R.A) I used to get the emotional urethral discharge frequently so I requested Al-Miqdad to ask the Prophet about it. Al-Miqdad asked him and he replied, "One has to perform ablution (after it)." (See Hadees No. 269). (Bukhari :: Book 1 :: Volume 3 :: Hadees 134)

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الباب الثامن: CHAPTER-8

المسجد...الصَّلوٰة
Masjid…Prayer

{وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِىْ خَرَابِهَا ط اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ۝ لَهُمْ فِى الدُّنْيَا خِزْىٌ وَّلَهُمْ فِى الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝} (البقرة ۱۱۴)

And who are more unjust than those who prevent the name of Allah from being mentioned [i.e., praised] in His Masjid and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. (AL baqarah, 114)

{اِنْ اَوْلِیَآؤُہٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰکِنَّ اَکْثَرَھُمْ لَا یَعْلَمُوْنَ ۝} (الانفال ۳۴)

Its [true] guardians are not but the righteous, but most of them do not know. (AL Anfal, 34)

{فِیْ بُیُوْتٍ اَذِنَ اللّٰہُ اَنْ تُرْفَعَ وَیُذْکَرَ فِیْهَا اسْمُہٗ یُسَبِّحُ لَہٗ فِیْهَا بِالْغُدُوِّ وَ الْاٰصَالِ} (النور: ٣٦)

[Such niches are] in houses [i.e., masajids] which Allah has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings. (AL Nur, 36)

☆ Abu Usaid (R.A) reported that the Messenger of Allah (may peace be upon him) said: When any one of you enters the masjids, he should say:" O Allah! open for me the doors of Thy mercy" ; and when he steps out he should say: 'O Allah! I beg of Thee Thy Grace." (Muslim :: Book 4 : Hadees 1538)

Significance of Masjid ... فضائل المسجد

☆ Ata' b. Yasar reported, on the authority of Abu Huraira, the Apostle of Allah (may peace be upon him) as saying: He who went towards the Masjid in the morning or evening, Allah would arrange a feast for him at morning or evening in Paradise. (Muslim :: Book 4 : Hadees 1412)

☆ Narrated Buraydah ibn al-Hasib: The Prophet (peace_be_upon_him) said: Give good tidings to those who walk to the Masjid in Abu darkness for having a perfect light on the Day of Judgment. (Abu Dawud :: Book 2: Hadees

561)

Hadrat 'Usman said: I heard Allah's Messenger (may peace be upon him) as saying: He who builds a musjids for Allah, Allah would build for him (a house) in Paradise like it. (Muslim :: Book 42 : Hadees 7110)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: A man's prayer in congregation is more valuable than twenty degrees and some above them as compared with his prayer in his house and his market, for when he performs ablution doing it well, then goes out to the musjids, and he is impelled (to do so) only by (the love of congregational) prayer, he has no other objective before him but prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the Masjid, and when he is busy in prayer after having entered the Masjid. the angels continue to invoke blessing on him as long as he is in his place of worship. saying: O Allah, show him mercy, and pardon him! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken. (Muslim :: Book 4 : Hadees 1394)

☆ Yahya related to me from Malik from Khubayb ibn Abd ar-Rahman al-Ansari (R.A) from Hafs ibn Asim that either Abu Said al-Khudri or Abu Hurayra (R.A)said, "The

Messenger of Allah, may Allah bless him and grant him peace, said, 'There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam, a youth who grows up worshipping Allah, a man whose heart is attached to the musjids when he leaves it until he returns to it, two men who love each other in Allah and meet for that and part for that, a man who remembers Allah when he is alone and his eyes overflow with tears, a man who refuses the approaches of a noble, beautiful woman, saying "I fear Allah," and a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives.' " (Mutta Malik :: Book 51 : Hadees 51.5.14)

Etiquettes of Masjid...آداب المساجد

{وَّاَنَّ الۡمَسۡجِدَ لِلّٰهِ فَلَا تَدۡعُوۡا مَعَ اللّٰهِ اَحَدًا ۝} (جن ۱۸)

And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone. (AL Jinn, 18)

☆ Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let Allah destroy the Jews for they have taken the graves of their apostles as places of worship.(Muslim :: Book 4 : Hadees 1080)

☆ Narrated Abdullah ibn Amr ibn al-'As: (R.A) The Apostle of Allah (peace_be_upon_him) prohibited buying and selling in the musjids, announcing aloud about a lost thing, the recitation of a poem in it, and prohibited sitting in a circle (in the musjids) on Friday before the prayer. (Abu Dawud :: Book 3 : Hadees 1074)

☆ Narrated Anas bin Malik: The Prophet said, "Spitting in the Masjid is a sin and its expiation is to bury it." (Bukhari :: Book 1 :: Volume 8 :: Hadees 407)

☆Narrated Anas ibn Malik: The Prophet (peace_be_upon_him) said: The Last Hour will not come until people vie with one another about musjids. (Abu Dawud ::Book 2 : Hadees 449)

☆ Sayyidna Ibn Umar (R.A) narrated that the Prophet disallowed offering salah at seven places: the laterine, slaughter house, grave, thoroughfare, bath, shed of camels, and the roof of Bayt Allah. (Ibn e Majah 746 Tirmidzi:2 : Chapter 141 : Hadees 346)

☆ Sayyidina Ka’b ibn Ujrah reported that Allah’s Messenger (S.A.W) said, ‘When one of you makes ablution, and makes it well, then resolves to go to the musjids, let him not lock the fingers of one hand into those of the other because he is in prayer.” (Ahmed 18726, Abu Dawud 561 Tirmizi :2 :Chapter 167:Hadees 386)

☆ Narrated Mu'awiyah ibn Qurrah: The Apostle of Allah (peace_be_upon_him) forbade these two plants (i.e. garlic and onions), and he said: He who eats them should not come near our masjids. If it is necessary to eat them, make them dead by cooking, that is, onions and garlic. (Abu

Dawud :: Book 27 : Hadees 3818)

Significance of Adhan ...فضائل الاذان

☆ Narrated Abu Huraira (R.A) Allah's Apostle said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl." (Bukhari :: Book 1 :: Volume 11 :: Hadees 589)

☆ Abdullah b. Amr b. al-As (R.A) reported Allah's Messenger (may peace be upon him) as saying: When you hear the Mu'adhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession. (Muslim :: Book 4 : Hadees 747)

☆ Narrated Abu Said Al-Khudri: Allah's Apostle said, "Whenever you hear the Adhan, say what the Mu'adhdhin is saying. (Bukhari :: Book 1 :: Volume 11 :: Hadees 585)

☆ Narrated Yahya as above (586) and added: "Some of my companions told me that Hisham had said, "When the Mu'adhdhin said, "Haiya alas-sala(t) (come for the prayer)." Muawiya said, "La hawla wala quwata illa billah (There is neither might nor any power except with Allah)" and added, "We heard your Prophet saying the same." (Bukhari :: Book 1 :: Volume 11 :: Hadees 587)

☆ Sayyidina Ans (R.A) ibn Malik narrated that Allah's Messenger (S.A.W) said, 'Supplication that is made between adhan and iqamah is never rejected." (Ahmed 1220, Abu Dawud 521 Tirmidzi:2 :Chapter 44:Hadees 212)

کلمات الاذان

The wordings of Adhan

{اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ، اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ، اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ، اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اللّٰہُ، اَشْھَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰہِ، اَشْھَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰہِ، حَیَّ عَلَی الصَّلٰوۃِ، حَیَّ عَلَی الصَّلٰوۃِ، حَیَّ عَلَی الْفَلَاحِ، حَیَّ عَلَی الْفَلَاحِ، اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ، لَا اِلٰہَ اِلَّا اللّٰہُ}

☆ The narrator, Nasr, mentioned the name of the person who had the dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Mohammad is the Apostle of Allah, I testify that Mohammad is the Apostle of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come." The Apostle of Allah (peace_be_upon_him) said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words. (Abu Dawud :: Book 2 : Hadees 507)

☆ Sayyidina Abu Mahdhurah (R.A) said that the Prophet (S.A.W) taught him nineteen words of the Adhan and seventeen of the iqamah. (Ahmed 15377, Muslim 379, Nisai 631, Ibn e Majah 708, Abu Dawud 502 Tirmidzi : 2 Chapter 26:Hadees 192)

مسائل الاذان

About Adhan

☆ Narrated Malik bin Huwairth: We went to the Prophet and we were all young men and stayed with him for about twenty nights. The Prophet was very merciful. He said, "When you return home, impart religious teachings to your families and tell them to offer perfectly such and such a prayer at such and such a time and such and such a prayer at such and such a time. And al the time of the prayer one of you should pronounce the Adhan and the oldest of you should lead the prayer." (Bukhari :: Book 1 :: Volume 11 ::

Hadees 653)

☆ Sayyidina Jabir (R.A) narrated that Allah’s Messenger (S.A.W) said to Sayyidina Bilal, “O Bilal (R.A)! When you call the adhan, observe pauses and when you call the iqmah, speak quickly. And, let there be so much time between your adhan and your iqmah that one who eats may finish his food and one who drinks may finish his drink, and one who has to, may relieve himself. And do not get up till you have seen me.”(Tirmidzi:2 :Chapter 29:Hadees 195)

☆ Sayyidina Abu Hurayrah reported that the Prophet (SAW) said, “Let no one call the adhan while he is not in a state of ablution.” (Tirmidzi : 2 : Chapter 33 : Hadees 200)

☆ Sayyidina Awn ibn Abu Juhayfah reported from his father that he saw Sayyidina Bilal (R.A) the adhan. He turned his face sideways and his both fingers were in his two ears, and Allahs Messenger (S.A.W) was in a red tent. [Ahmed 18771, Nisai 5388, Bukhari 634, (Muslim 503, Abu Dawud 5201 Tirmidzi:2 :Chapter 30 : Hadees 197)

☆ Yahya related to me from Malik that he had heard that the muadhdhin came to Umar ibn al-Khattab to call him to the subh prayer and found him sleeping, so he said, "Prayer is better than sleep," and Umar ordered him to put that in the adhan for subh . (Mutta Malik :: Book 3 : Hadees 3.1.8)

Pray after Adhan ... الدعاء بعد الاذان

{اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ وَ ابْعَثْهُ مَقَامًا

مَّحۡمُوۡدَ ۨالَّذِیۡ وَعَدۡتَّہٗ (بخاری کتاب الصلوٰۃ)

☆Narrated Jabir bin 'Abdullah: (R.A) Allah's Apostle said, "Whoever after listening to the Adhan says, 'Allahumma Rabba hadhihi-d-da' watit-tammati was-salatil qa'imati, ati Mohammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Mohammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him)', then intercession for me will be permitted for him on the Day of Resurrection"). (Bukhari :Volume 1, Book 11, Number 588)

Significance of Prayer ... فضائل الصلٰوۃ

{حٰفِظُوۡا عَلَی الصَّلَوٰتِ وَ الصَّلٰوۃِ الۡوُسۡطٰی ۚ وَ قُوۡمُوۡا لِلّٰہِ قٰنِتِیۡنَ ۝}

(البقرۃ۔۲۳۸)

Maintain with care the [obligatory] prayers and [in particular] the middle [i.e., asr] prayer and stand before Allah, devoutly obedient. (AL Baqarah, 238)

{رِجَالٌ ۙ لَّا تُلۡہِیۡہِمۡ تِجَارَۃٌ وَّ لَا بَیۡعٌ عَنۡ ذِکۡرِ اللّٰہِ وَ اِقَامِ الصَّلٰوۃِ وَ اِیۡتَآءِ الزَّکٰوۃِ ۪ۙ یَخَافُوۡنَ یَوۡمًا تَتَقَلَّبُ فِیۡہِ الۡقُلُوۡبُ وَ الۡاَبۡصَارُ ۝} (النور۔۳۷)

[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about . (AL Nur, 37)

{وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ م يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ط اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ط اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ٥} (التوبة۔ ۷۱)

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (ALTawbah, 71)

☆Narrated Abdullah ibn Sunabihi: Abu Mohammad fancies that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: Abu Mohammad was wrong. I bear witness that I heard the Apostle of Allah (peace_be_upon_him) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills. (Abu Dawud :: Book 2 : Hadees 425)

☆ Narrated Abu Huraira (R.A) I heard Allah's Apostle saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds." (Bukhari :: Book 1 :: Volume 10 :: Hadees 506)

Timings of Prayer ...اوقات الصلٰوة

وَسَبِّحْ بِحَمْدِ رَبِّکَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ج وَمِنْ اٰنَآئِ الَّیْلِ فَسَبِّحْ وَاَطْرَافَ
النَّهَارِ لَعَلَّکَ تَرْضٰی o} (طٰهٰ:۱۳۰)

And exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied. (TaHa,130)

{اَقِمِ الصَّلٰوةَ لِدُلُوْکِ الشَّمْسِ اِلٰی غَسَقِ الَّیْلِ وَقُرْاٰنَ الْفَجْرِ ط اِنَّ قُرْاٰنَ الْفَجْرِ کَانَ مَشْهُوْدًا o
وَمِنَ الَّیْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّکَ صلے ق عَسٰٓی اَنْ یَّبْعَثَکَ رَبُّکَ مَقَامًا مَّحْمُوْدًا o} (بنی
اسرائیل:۷۸۔۷۹)

Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Quran [i.e., recitation] of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it [i.e., recitation of the Quran] as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station. (Bani Israel, 78-79)

☆ Narrated Abdullah Ibn Abbas (R.A) The Apostle of Allah (peace_be_upon_him) said: Gabriel (peace_be_upon_him) led me in prayer at the House (i.e. the Ka'bah). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast. On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer at the time when one who is fasting breaks the fast; he prayed the night prayer with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light. Then turning to me he said: Mohammad, this is the time observed by the prophets before you, and the time is anywhere between two times. (Abu Dawud :: Book 2 : Hadees 393)

Forbidden Times ...اوقات الممنوعة

☆ Uqba b. 'Amir (R.A) said: There were the times at which Allah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets. Muslim :: Book 4 : Hadees 1811

شروط الصلٰوة وفرائضها

The conditions and obligations of Prayer

Timings...الاوقات

{اِنَّ الصَّلٰوةَ كَانَتۡ عَلَى الۡمُؤۡمِنِيۡنَ كِتٰبًا مَّوۡقُوۡتًا۝} (سورة نساء:١٠٣)

Indeed, prayer has been decreed upon the believers a decree of specified times. (Nisa, 103)

الوضوء وطهارة البدن

Ablution & Physical Chastity (of Human Body)

{يٰاَيُّهَا الَّذِيۡنَ اٰمَنُوۡۤا اِذَا قُمۡتُمۡ اِلَى الصَّلٰوةِ فَاغۡسِلُوۡا} (المائده:٦)

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. (AL Maidah,6)

☆ Mus'ab b. Sa'd (R.A) reported: 'Abdullah son of Umar came to Ibn'Amir (R.A) in order to inquire after his health as he was ailing. He said Ibn 'Umar (R.A) why don't you prayto Allah for me? He said: I heard of Allah's Messenger (may peace be upon him) say: Neither the prayer is accepted without parification nor is charity accepted out of the ill-gotten (wealth), (Muslim :: Book 2 : Hadees 433)

طهارة الثوب والمكان

Cleanliness of Place and Dress

☆ Narrated Abu Huraira: A bedouin urinated in the Masjid, and the people rushed to beat him. Allah's Apostle ordered them to leave him and pour a bucket or a tumbler (full) of water over the place where he has passed urine. The Prophet then said, " You have been sent to make things easy (for the people) and you have not been sent to make things difficult for them." (Bukhari :: Book 8 :: Volume 73 :: Hadees 149)

Awrah ...العورة

☆ Sayyidina Jarhad (R.A) narrated: The Prophet (S.A.W) passed by him in the mosque while his thighs were visible. He said, “The thighs are awrah.” [Bukhari 12,Abu Dawud 4014Ahmed 15927] Tirmidzi:46 : Chapter 40: Hadees 2804

Moving towards Kabah...المواجه للقبلة

{وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَکَ شَطْرَ الْمَسْجِدِ الْحَرَامِ o}

So from wherever you go out [for prayer, O Mohammad], turn your face toward al-Masjid al- Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do. (AL Baqarah, 149)

☆ Abu Marthad AL-Ghanawi (R.A) reported Allah's Messenger (may peace be upon him) as saying: Do not sit on the graves and do not pray facing towards them. (Muslim :: Book 4 : Hadees 2121)

Intention ...النية

☆ Narrated 'Umar bin Al-Khattab: I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. (Bukhari :: Book 1 :: Volume 1 :: Hadees 1)

Takbir-E-Tahrima (The very first Takbir) ...تكبيرالتحريمة

☆ Narrated Ali ibn AbuTalib: The Prophet (peace_be_ upon_ him) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful. (Abu Dawud :: Book 2 : Hadees 618)

☆ Narrated 'Abdullah bin 'Umar (R.A) I saw that whenever Allah's Apostle stood for the prayer, he used to raise both his hands up to the shoulders (Bukhari :: Book 1 :: Volume 12 :: Hadees 703)

☆ Malik b. Huwairith reported: The Messenger of Allah (may peace be upon him) raised his hands apposite his ears at the time of reciting the takbir (i. e. at the time of beginning the prayer) (Muslim :: Book 4 : Hadees 762)

Standing (Position) while Praying ...القيام

{فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ o} (النحل ٩٨)

AL-Fatiha...سورة الفاتحة

☆ Narrated 'Ubada bin As-Samit:vAllah's Apostle said, "Whoever does not recite Al-Fatiha in his prayer, his prayer is invalid." (Bukhari :: Book 1 :: Volume 12 :: Hadees 723)

☆ Sayyidina Ubadah ibn Samit narrated that the Prophet

(S.A.W) said, “He who does not recite Fatihatul Kitab has not observed salah.” [Bukhari 756, Muslim 394, Abu Dawud 822, Nisai 909, (Ibn e Majah 837 Tirmidzi:2 Chapter69: Hadees 247)

☆ Narrated Ubadah ibn Samit . We were behind the Apostle of Allah (peace_be_upon_him) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Apostle of Allah. He said: Do not do so except when it is Fatihat al-Kitab, for he who does not recite it is not credited with having prayed. (Abu Dawud :: Book 3 : Hadees 822)

Qauma ...القومة

☆ Sayyidina Abu Masud Ansari (R.A) reported Allah’s Messenger (S.A.W) as saying, “Prayer is of no merit to one who does not keep his back straight in ruku and sajdah”. (Tirmidzi:2 :Chapter 81: Hadees 265)

☆ Narrated Rifa'a bin Rafi Azuraqi: One day we were praying behind the Prophet. When he raised his head from bowing, he said, "Sami'a-l-lahu Liman hamida." A man behind him said, "Rabbana walaka-l hamd hamdan Kathiran taiyiban mubarakan fihi" (O our Lord! All the praises are for You, many good and blessed praises). When the Prophet completed the prayer, he asked, "Who has said these words?" The man replied, "I." The Prophet said, "I saw over thirty angels competing to write it first." Prophet rose (from bowing) and stood straight till all the vertebrae of his spinal column came to a natural position. (Bukhari :: Book 1 :: Volume 12 :: Hadees 764)

Pause Between Two Sajdahs…الجلسة (Prostration)

☆ Narrated Abu Huraira: Allah's Apostle entered the musjids and a person followed him. The man prayed and went to the Prophet and greeted him. The Prophet (S.A.W) returned the greeting and said to him, "Go back and pray, for you have not prayed." The man went back prayed in the same way as before, returned and greeted the Prophet (S.A.W) who said, "Go back and pray, for you have not prayed." This happened thrice. The man said, "By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this. Please, teach me how to pray." The Prophet said, "When you stand for Prayer say Takbir and then recite from the Holy Qur'an (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your prayers. (Bukhari :: Book 1 :: Volume 12 :: Hadees 724)

☆ Narrated Abdullah ibn Abbas (R.A) The Prophet (peace_ be_ upon_ him) used to say between the two prostrations:

"O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me." (Abu Dawud :: Book 3 : Hadees 849)

Salutation ...السلام

☆Narrated Wa'il ibn Hujr: I offered prayer along with the Prophet (peace_be_upon_him). He would give the salutation to his right side (saying): Peace be upon you and mercy of Allah; and to his left side (saying): Peace be upon you and mercy of Allah. (Abu Dawud :: Book 3 : Hadees 992)

احادیث الصلٰوۃ

Ahadees About Prayer

☆ Narrated Mohammad bin 'Amr bin 'Ata': I was sitting with some of the companions of Allah's Apostle and we were discussing about the way of praying of the Prophet. Abu Humaid As-Saidi (R.A) said,"I remember the prayer of Allah's Apostle better than any one of you. I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight, then he stood up straight from bowing till all the vertebrate took their normal positions. In prostrations, he placed both his hands on the ground with the forearms away from the ground and away from his body, and his toes were facing the Qibla. On sitting In the second Rak'a he sat on his left foot and propped up the right one; and in the last Rak'a he pushed his left foot forward and kept the other foot propped up and sat over the buttocks " (Bukhari :: Book 1 :: Volume 12 :: Hadees 791)

How to offer your Prayer?...اداءالصلوٰۃ

☆ Narrated Shaqlq bin Salama:(R.A)'Abdullah said, "Whenever we prayed behind the Prophet (S.A.W) we used to recite (in sitting) 'Peace be on Gabriel, Michael, peace be on so and so. Once Allah's Apostle looked back at us and said, 'Allah Himself is As-Salam (Peace), and if anyone of you prays then he should say, At-Tahiyatu lil-lahi wassalawatu wat- taiyibatu. As Salamu 'alalika aiyuha -n-Nabiyu wa rahmatu-l-lahi wa barakatuhu. As-Salam alaina wa ala ibadil-lah is-salihin. (All the compliments, prayers and good things are due to Allah: peace be on you,O Prophet and Allah's mercy and blessings be on you. Peace be on us an on the true pious slaves of Allah). (If you say that, it will be for all the slaves in the heaven and the earth). Ash-hadu an la-ilaha illa-l-lahu wa ash-hadu anna Mohammadan 'abduhu wa Rasuluhu. (I testify that none has the right to be worshipped but Allah and I also testify that Mohammad is His slave and His Apostle)." (Bukhari :: Book 1 :: Volume 12 :: Hadees 794)

{اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ عَلٰی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ عَلٰی اِبْرٰهِیْمَ وَعَلٰی اٰلِ اِبْرٰهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ۔ اَللّٰهُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّ عَلٰی اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰی اِبْرٰهِیْمَ وَعَلٰی اٰلِ اِبْرٰهِیْمَ اِنَّکَ حَمِیْدٌ مَّجِیْدٌ} (بخاری)

Narrated Abdur-Rahman bin Abi Laila: Ka'b bin Ujrah met me and said, "Shall I not give you a present I got from the Prophet(S.A.W)?" 'Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Apostle saying, 'O Allah's Apostle! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Mohammad and on the family of Mohammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Mohammad and the family of Mohammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are the Most Praise-worthy, the Most Glorious.' (Bukhari :: Book 4 :: Volume 55 :: Hadees 589)

الدعاء:... {رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ رَبَّنَا وَتَقَبَّلْ دُعَاۗءِ ٥ رَبَّنَا اغْفِرْلِىْ وَلِوَالِدَىَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ٥} (ابراهيم: ۴۰_۴۱)

السلام:... {اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ} (ابوداؤد)

☆ Narrated Wa'il ibn Hujr: I offered prayer along with the Prophet (peace_be_upon_him). He would give the salutation to his right side (saying): Peace be upon you and mercy of Allah; and to his left side (saying): Peace be upon you and mercy of Allah.(Abu Dawud: :Book 3: Hadees 992)

سنن الصلٰوة ومسائلها

The Sunnah of Prayer and its Relevant Matters

☆ Musa b. Talha reported on the authority of his father: We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (may peace be upon him) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front.(Muslim :: Book 4 : Hadees 1007)

Takbirs...التكبيرات

☆ Abu Huraira reported: When the Messenger of Allah (may peace be upon him) got up for prayer, he would say the takbir (Allah-o-Akbar) when standing, then say the takbir when bowing. then say:" Allah listened to him who praised him," when coming to the erect position after bowing, then say while standing:" To Thee, our Lord, be the praise", then recite the takbir when getting down for prostration, then say the takbir on raising his head, then say the takbir on prostrating himself, then say the takbir on raising his head. He would do that throughout the whole prayer till he would complete it, and he would say the takbir when he would get up at the end of two rak'as after adopting the sitting posture. Abu Huraira said: My prayer has the best resemblance amongst you with the prayer of the Messenger of Allah (may peace be upon him). (Muslim: : Book 4 : Hadees 765)

Raising Hands (while offering Prayer)...رفع الیدین

☆ Yahya related to me from Malik from Ibn Shihab from Salim ibn Abdullah from Abdullah ibn Umar (R.A) that the Messengerof Allah, may Allah bless him and grant him peace, used to raise his hands to the level of his shoulders when he began the prayer and when he raised his head from the ruku he raised them in the same way, saying, "Allah hears whoever praises him, our Lord and praise belongs to You." He did not raise them in the sujud. (Mutta Malik :: Book 3 : Hadees 3.5.17)

☆Narrated Nafi': Whenever Ibn 'Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami a-l-lahu Liman hamida", and he used to do the same on rising from the second Rak'a (for the 3rd Rak'a). Ibn 'Umar (R.A) said: "The Prophet (S.A.W) used to do the same."

(Bukhari :: Book 1 :: Volume 12 :: Hadees 706)

☆ Alqamah reported the saying of Sayyidina Abdullah ibn Masud (R.A) Shall I not pray for you the salah of Allah’s Messenger “?So he prayed the salah and did not raise his hands except the first time.(Tirmidzi:2Chapter76A:Hadith 257)

Placing of the hands (while offering Prayer) ...وضع الیدین

☆ Narrated Sahl bin Sa'd: The people were ordered to place the right hand on the left forearm in the prayer. Abu Hazim said, "I knew that the order was from the Prophet ." (Bukhari :: Book 1 :: Volume 12 :: Hadees 707)

☆ Narrated Ali (R.A) ibn AbuTalib: AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel. Abu Dawud :: Book 3 : Hadees 755

☆ Narrated Tawus: The Apostle of Allah (peace_be_upon_him) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer. (Abu Dawud: : Book 3 : Hadees 758)

Pray during Qayam (Standing Position) الدعاء فی القیام...

{سُبۡحٰنَکَ اللّٰھُمَّ وَبِحَمۡدِکَ وَتَبَارَکَ اسۡمُکَ وَتَعَالٰی جَدُّکَ وَلَآ اِلٰہَ غَیۡرُکَ} (مسلم و ترمذی)

☆ Abda reported: 'Umar b. al-Khattab used to recite loudly these words: Subhanak Allahumma wa bi hamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuka [Glory to Thee,0 Allah, and Thine is the Praise, and Blessed is Thy Name. and Exalted is Thy Majesty. and there is no other object of worship beside Thee. (Muslim :: Book 4 : Hadees 788)

القرأۃ فی الصلٰوۃ

Recitation of the Holy Quran (while offering Prayer)

☆ 'Ata' reported it on the authority of Abu Huraira who (R.A) said: Recitation (of Surat al-Fatiha) in every (rak'ah) of prayer in essential. (The recitation) that we listened to from the Apostle of Allah (may peace be upon him) we made you listen to it. And that which he recited inwardly to us, we recited it inwardly for you. And he who recites Umm al-Qur'an, it is enough for him (to complete the prayer), and he who adds to it (recites some other verses of the Holy Qur'an along with Surat al-Fatiha), it is preferable for him. (Muslim :: Book 4 : Hadees 780)

☆ Qatada informed in writing that Anas b. Malik (R.A) had narrated to him: I observed prayer behind the Apostle of Allah (may peace be upon him) and Abu Bakr and Umar and 'Usahman.(R.A) They started (loud recitation) with: Al-hamdu lillahi Rabb al-'Alamin [All Praise is due to Allah, the Lord of the worlds] and did not recite Bismillah ir-Rahman-ir-Rahim (loudly) at the beginning of the recitation or at the end of it.Muslim :: (Book 4 : Hadees 788)

التسمیۃ فی الصلٰوۃ

Tasmiyah (Recitation of Bismillah) in Prayer

☆ Anas reported: I observed prayer along with the Messenger of Allah (may peace be upon him) and with Abu Bakr, Umar and Uthman (may Allah be pleased with all of them), but I never heard any one of them reciting Bismillah-ir-Rahman-ir-Rahim loudly. (Muslim :: Book 4 : Hadees 786)

فی اربع رکعات:

About Four (Rakah) Genuflection Prayers

☆ Abu Qatada reported: The Messenger of Allah (may peace be upon him) led us in prayer and recited in the first two rak'ahs of the noon and afternoon prayers Surat al-Fitiha and two (other) surahs. And he would sometimes recite loud enough for us the verses. He would prolong the first rak'ah more than the second. And he acted similarly in the morning prayer. (Muslim :: Book 4 : Hadees 908)

Ameen ...آمین فی الصلٰوۃ

☆ Narrated Abu Huraira: (R.A) The Prophet (S.A.W) said, "When the Imam says 'Amin', then you should all say 'Amin', for the angels say 'Amin' at that time, and he whose 'Amin' coincides with the 'Amin' of the angels, all his past sins will be forgiven." (Bukhari :: Book 8 :: Volume 75 :: Hadees 411)

☆ Narrated Wa'il ibn Hujr: When the Apostle of Allah (peace_be_upon_him) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Amin; and raised his voice (while uttering this word). (Abu Dawud :: Book 3 : Hadees 932)

تسبیحات الرکوع والسجود

Tasbiha't During Ruku and Sujud

☆ Narrated Abdullah ibn Mas'ud: The Prophet (peace_be_upon_him) said: When one of you bows, he should say three time,:"Glory be to my mighty Lord," and when he prostrates, he should say: "Glory be to my most high Lord" three times. This is the minimum number. (Abu Dawud :: Book 3 : Hadees 885)

☆ Narrated Uqbah ibn Amir: (R.A) The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir (R.A) to the same effect. This version adds: When the Apostle of Allah (peace_be_upon_ him) bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times. (Abu Dawud :: Book 3 : Hadees 869)

How to perform Ruku?...الرکوع فی الصلٰوۃ

☆ Narrated AbuMas'ud al-Badri:The Prophet (peace_be_ upon_ him) said: A man's prayer does not avail him unless he keeps his back steady when bowing and prostrating. (Abu Dawud :: Book 3 : Hadees 854)

السجدۃ فی الصلٰوۃ

How to perform Sajdah?

☆ Narrated Ibn 'Abbas:(R.A) The Prophet said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet pointed (S.A.W) towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair." (Bukhari :: Book 1 :: Volume 12 :: Hadees 776)

☆ Abdullah b. Malik ibn Bujainah reported: When the Prophet (may peace be upon him) prostrated, lie spread out his arms so that the whiteness of his armpits was visible. (Muslim :: Book 4 : Hadees 1000)

☆ Al - Bira' (b. 'Azib) (R.A) reported: The Messenger of Allah (may peace be upon him) said. When you prostrate yourself, place the palms of your hands on the ground and raise your elbows. (Muslim :: Book 4 : Hadees 999)

☆ Narrated Al-Bara' ibn Azib: (R.A) Al-Bara' described to us (the nature of prostration). He placed his hands (palms), reclined on his knees, and raised his hips; he said: This is how the Apostle of Allah (peace_be_upon_him) used to prostrate himself. (Abu Dawud :: Book 3 : Hadees 895)

☆ Narrated Wa'il ibn Hujr: (R.A) I saw that the Prophet (peace_be_upon_him) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees. (Abu Dawud :: Book 3 : Hadees 837)

☆ Ibn 'Abbas reported from the Apostle of Allah (may peace be upon him) : I was commanded to prostrate myself on seven bones and not to fold back clothing or hair. (Muslim :: Book 4 : Hadees 992)

النہی عن الالتفات فی الصلٰوۃ

Non-diversion of attention during Prayer

☆ Narrated 'Aisha: I asked Allah's Apostle about looking hither and thither in prayer. He replied, "It is a way of stealing by which Satan takes away (a portion) from the prayer of a person." (Bukhari :: Book 1 :: Volume 12 :: Hadees 718)

☆ Narrated Anas bin Malik: The Prophet said, "What is wrong with those people who look towards the sky during the prayer?" His talk grew stern while delivering this speech and he said, "They should stop (looking towards the sky during the prayer); otherwise their eye-sight would be taken away." (Bukhari :: Book 1 :: Volume 12 :: Hadees 717)

النہی عن التخصر

Placing hand upon the waist

☆Abu Huraira (R.A) reported from the Apostle of Allah (may peace be upon him) that he forbade keeping one's hand on one's waist while praying, and in the narration of Abu Bakr (the words are): The Messenger of Allah (may peace be upon him) forbade to do so. (Muslim :: Book 4 : Hadees 1113)

القرأۃ فی الرکوع والسجود

Forbiddance of Recitation (Holy Quran) during Ruku and Sujud

☆ 'Ali b. (R.A) Abu Talib reported: Allah's Meisenger (may peace be upon him) forbade me to use gold rings. to wear silk clothes and to recite the Qur'an in ruku' and sajda (prostration), and to wear yellow garments. (Muslim :: Book 24 : Hadees 5178)

الجلوس علی العقبین

Sitting upon the Heels

☆ 'A'isha reported: The Messenger of Allah (may peace be upon him) used to begin prayer with takbir (saying Allih-o-Akbar) and the recitation:" Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his bead after bow- ing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he satup. At the end of every two rak'ahs he recited the tahiyya; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast. And he used to finish the prayer with the taslim. (Muslim :: Book 4 : Hadees 1005)

التثاؤب فی الصلٰوۃ... Yawn

☆ Sayyidina Abu Hurayrah (R.A) reported that the Prophet (S.A.W) said, “Yawning in prayer is from the devil. If one gets the urge to yawn, he must suppress it by shutting his mouth as far as possible (trying to prevent it)." [Ahmed 9173, Abu Dawud 5028, Bukhari 6226, (Muslim 2996 Tirmizi:2 Chapter 156:Hadees 370)

☆ The son of Abu Said al-Khudri reported (R.A) on the authority of his father that Allah's Messenger (may peace be upon him) said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein. (Muslim :: Book 42 : Hadees 7132)

Talking in Prayer ...الکلام فی الصلٰوۃ

☆ Zaid b. Arqam reported: We used to talk while engaged in prayer and a person talked with a companion on his side in prayer till (this verse) was revealed:" And stand before Allah in devout obedience" (ii, 238) and we were commanded to observe silence (in prayer) and were forbidden to speak. (Muslim :: Book 4 : Hadees 1098)

قتل الاسودین فی الصلٰوۃ

Killing Snakes and Scorpions

☆Sayyidina Abu Hurayrah (R.A) narrated that Allahs Messenger (S.A.W) commanded that the two black things the snake and the scorpion may be killed during salah. (Tirmizi:2 : Chapter 170:Hadees 390)

Tashahhud...التشهد

☆ Abdullah b. Zubair narrated on the authority of his father that when the Messenger of Allah (may peace be upon him) sat for supplication, i. e. tashahhud (blessing and supplication), he placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger, and placed his thumb on his (milddle) finger, and covered his knee with the palm of his left hand.. (Muslim :: Book 4 : Hadees 1202)

☆ Ali b. 'Abdual-Rahman al-Mu'awi reported: 'Abdullah b. Umar (R.A) saw me playing with pebbles during prayer. After finishing the prayer he forbade me (to do it) and said: Do as the Messenger of Allah (may peace be upon him) used to do. I said: How did Allah's Messenger (may peace be upon him) do? He said that he (The Messenger of Allah) sat at tashahhud, placed his right palm on the right thigh and closed all his fingers and pointed with the help of finger next to the thumb, and placed his left palm on his right thigh. (Muslim :: Book 4 : Hadees 1204)

☆ Narrated AbuMalik Numayr al-Khuza'i: I saw the Prophet (peace be upon him placing his right hand on his right thigh and raising his forefinger curving it a little. (Abu Dawud :: Book 3 : Hadees 986)

☆ Narrated Malik bin Huwairis Al-Laithi: I saw the Prophet (S.A.W) praying and in the odd Rakat, he used to sit for a moment before getting up. (Bukhari :: Book 1 :: Volume 12 :: Hadees 786)

Congregational Prayer ... صلٰوۃ الجماعۃ

{وَاَقِیۡمُوا الصَّلٰوۃَ وَاٰتُوا الزَّکٰوۃَ وَارۡکَعُوۡا مَعَ الرّٰکِعِیۡنَ ۝} (البقرہ: ۴۳)

And establish prayer and give zakah and bow with those who bow [in worship and obedience]. (AL Baqarah 43)

{یٰمَرۡیَمُ اقۡنُتِیۡ لِرَبِّکِ وَاسۡجُدِیۡ وَارۡکَعِیۡ مَعَ الرّٰکِعِیۡنَ ۝} (ال عمران ۴۳)

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]." (AL.E Imran, 43)

☆ Abdullah b. Mas'ud (R.A) reported: I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known, or a sick man, but it a sick man could walk between two persons (i. e. with the help of two persons with one on each side) he would come to prayer. (Muslim :: Book 4 : Hadees 1375)

☆ Narrated 'Abdullah bin 'Umar: (R.A) The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone). (Bukhari :: Book 1 :: Volume 11 :: Hadees 621)

☆ Narrated Amr ibn Za'dah, Ibn Umm Maktum: (R.A) Ibn Umm Maktum (R.A) asked the Prophet (peace_be_upon_him) saying: Apostle of Allah, I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (adhan)? He said: Yes. He said: I do not find any permission for you. (Abu Dawud :: Book 2 : Hadees 552)

☆ Narrated Abu Huraira: The Prophet said, "No prayer is harder for the hypocrites than the Fajr and the 'Isha' prayers and if they knew the reward for these prayers at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." (Bukhari :: Book 1 :: Volume 11 :: Hadees 626)

☆ Narrated Ibn Umar: (R.A) One of the wives of Umar (bin Al-Khattab) used to offer the Fajr and the 'Isha' prayer in congregation in the Mosque. She was asked why she had come out for the prayer as she knew that Umar disliked it, and he has great ghaira (self-respect). She replied, "What prevents him from stopping me from this act?" The other replied, "The statement of Allah's Apostle (p.b.u.h) : 'Do not stop Allah's women-slave from going to Allah s Mosques' prevents him."(Bukhari ::Book 2 :: Volume 13 :: Hadees 23)

☆ Narrated AbudDarda': (R.A) I heard the Apostle of Allah (peace_be_upon_him) say: If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation), for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation. (Abu

Dawud :: Book 2 : Hadees 547)

☆ Abu Huraira (R.A) said: The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst ones for them are the first ones. (Muslim :: Book 4 : Hadees 881)

☆ Narrated Anas ibn Malik: The Prophet (peace_be_upon_ him) said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep. (Abu Dawud :: Book 2 : Hadees 667)

☆And, Mohammad ibn Bashshar (R.A) reported from Mohammad ibn Ja’far from Shu’hah from Amr ibn Murrah from Hilal ibn Yasaf from Amr ibn Raashid from Wabisah ibn Ma’bad that: “A man prayed alone behind a row and the Prophet (S.A.W) asked him to repeat the salah.” (Tirmidzi:2 Chapter 56:Hadees 230)

☆ Narrated Anas bin Malik: (R.A) The Prophet (S.A.W) said, "Perform the bowing and the prostrations properly. By Allah, I see you from behind me (or from behind my back) when you bow or prostrate." (Bukhari :: Book 1 :: Volume 12 :: Hadees 709)

☆ Narrated Abu Salih As-Samman: I saw Abu Said Al-Khudri (R.A) praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Said repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Said pushed him with a greater force. The young man abused Abu Said and went to Marwan and lodged a complaint against Abu Said and Abu Said followed the young man to Marwan who asked him, "O Abu Said! (R.A) What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.' " (Bukhari :: Book 1 :: Volume 9 :: Hadees 488)

☆ Musa b. Talha reported on the authority of his father: We used to say prayer and the animals moved in front of us. We mentioned it to the Messenger of Allah (may peace be upon him) and he said: If anything equal to the back of a saddle is in front of you, then what walks in front, no harm would come to him. Ibn Numair said: No harm would come whosoever walks in front. (Muslim :: Book 4 : Hadees 1007)

Busr b Sa'id reported that Zaid b Khalid al-Juhani sent him to Abu Juhaim in order to ask him what he had heard from the Messenger of Allah (may peace be upon him) with regard to the passer in front of the worshipper. Abu Juhaim reported that the Messenger of Allah (may peace be upon him) said: If anyone who passes in front of a man who is praying knew the responsibility he incurs, he would stand still forty (years) rather than to pass in front of him Abu Nadr said: I do not know whether he said forty days or months or years. (Muslim :: Book 4 : Hadees 1027)

☆ A'isha (R.A) reported: The Messenger of Allah (may peace be upon him) was asked in the expedition of Tabuk about the sutra the worshipper; he said: Like the back of the saddle. (Muslim :: Book 4 : Hadees 1009)

☆ Abu Mas'ud al-Ansari reported: The Messenger of Allah (may peace be upon him) said to us : The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission. (Muslim :: Book 4 : Hadees 1422)

☆ Narrated Abu Mas'ud: (R.A) A man came and said, "O Allah's Apostle! By Allah, I keep away from the morning prayer only because So and so prolongs the prayer when he leads us in it." The narrator said, "I never saw Allah's

Apostle more furious in giving advice than he was at that time. He then said, "Some of you make people dislike good deeds (the prayer). So whoever among you leads the people in prayer should shorten it because among them are the weak, the old and the needy." (Bukhari :: Book 1 :: Volume 11 :: Hadees 670)

☆ Narrated Abu Huraira: The Prophet (S.A.W) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?" (Bukhari :: Book 1 :: Volume 11 :: Hadees 660)

☆ Sayyidina Aws ibn Dam’aj (R.A)reported fom Sayyidina Abu Mas’ud Ansari (R.A) that Al la h’s Messenger (S.A.W) said, “He should act as imam of people who is most read in the Quran.O If they are at par with each other in its recital then the most learned about the sunnah. If they are equal regarding the sunnah then he who preceded others in hijrah (migration to Madinah) and if they emigrated together then the oldest of them. And no one should be made to kllmv (another) where he is authoritative and no one should sit on the place of honour (of the to owner in his house without his permission. (Ahmed 7062, Abu Dawud 582, Nisai 776, Ibn e Majah 980 Tirmidzi : 2 : Chapter 60 : Hadees 235)

☆ Sayyidina Muadh ibn Jabal (R.A) narrated that Allah’s Messenger (S.A.W) said: When one of you comes to the prayer and the imam is in a particular position then let him do as the imam does.” (Ahmed22650, Bukhari 637, Muslim 604, Abu Dawud 539, Nisai 683 Tirmidzi:6 :Chapter 61 : Hadees 591)

☆ The Prophet said to the people, "If some problem arises during prayers, then the men should say, Subhan Allah!; and the women should clap." (Bukhari :: Book 9 :: Volume 89 :: Hadees 300)

☆ Abdullah b. Abu Qatada reported on the authority of his father: While we said our prayer with the Messenger of Allah (may peace be upon him) he heard tumult. (At the end of the prayer) he (the Holy Prophet) said: What is the matter with you? They said: We hastened to prayer. He (the Holy Prophet) said: Don't do that; when you come for prayer, there should be tranquillity upon you. Pray (along with the Imam) what you can find and complete what preceded you. (Muslim :: Book 4 : Hadees 1253)

الاذکار بعد الصلٰوۃ

Praising Allah after offering Prayer

☆ Ibn 'Abbas said: (R.A) We used to know that Allah's Messenger (may peace be upon him) had finished his prayer when we heard the takbir (Allah-O-Akbar). (Muslim :: Book 4 : Hadees 1209)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: If anyone extols Allah after every prayer thirty-three times, and praises Allah thirty-three times, and declares His Greatness thirty-three times, ninety-nine times in all, and says to complete a hundred:" There is no god but Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Potent over everything," his sins will be forgiven even If these are as abundant as the foam of the sea. (Muslim :: Book 4 : Hadees 1243)

☆ Narrated AbuLayla al-Ansari : I prayed by the side of the Apostle of Allah (peace_be_upon_him) in the supererogatory prayer and I heard him say: "I refuge in Allah from the Hell-Fire; woe to the inmates of the Hell-fire!" (Abu Dawud :: Book 3 : Hadees 880)

☆ Narrated Uqbah ibn Amir : (R.A) The Apostle of Allah (peace_be_upon_him) commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer. (Abu Dawud :: Book 8 : Hadees 1518)

صلٰوة الوتر...Witr

☆ Sayyidina Kharijah ibn Huzafah (R.A) reported that Allah’s Messenger (S.A.W) came their way. He said, ‘Surely, Allah has helped you with a salah that is better for you than red camels: the witr! Allah has assigned it for you between the salah of isha and the rise of dawn.” (Abu Dawud 1418, Ibn e Majah 1168 Tirmidzi : 3: Chapter 1: Hadees 452)

☆ Jabir (R.A) reported Allah's Messenger (may peace be upon him) as saying: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable. (Muslim :: Book 4 : Hadees 1650)

☆ Narrated AbuSa'id al-Khudri: (R.A) The Prophet (peace_ be_ upon_him) said: If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers. (Abu Dawud :: Book 8 : Hadees 1426)

☆ Narrated AbuAyyub al-Ansari: The Prophet (peace_be_ upon_him) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so. (Abu Dawud :: Book 8 : Hadees 1417)

☆ Narrated Aisha, Ummul Mu'minin: (R.A) AbdulAziz ibn Jurayj said: I asked Aisha, mother of the believers: With which (surah) the Apostle of Allah (peace_be_upon_him) used to observe witr? (She reported same as in the Hadees of Ubayy ibn Ka'b, No. 1418)

☆ This version adds: In the third rak'ah he would recite:

"Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114). (Abu Dawud :: Book 8 : Hadees 1419)

القنوت فی الصلٰوۃ...Qunut

{اَللّٰھُمَّ اِنَّا نَسْتَعِیْنُکَ وَنَسْتَغْفِرُکَ وَنُؤْمِنُ بِکَ وَنَتَوَکَّلُ عَلَیْکَ وَنُثْنِیْ عَلَیْکَ الْخَیْرِ۔
وَنَشْکُرُکَ وَلَا نَکْفُرُکَ وَنَخْلَعُ وَنَتْرُکُ مَنْ یَّفْجُرُکَ۔ اَللّٰھُمَّ اِیَّاکَ نَعْبُدُ وَلَکَ نُصَلِّیْ
وَنَسْجُدُ وَاِلَیْکَ نَسْعٰی۔ وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَکَ وَنَخْشٰی عَذَابَکَ اِنَّ عَذَابَکَ بِا
الْکُفَّارِ مُلْحِقٌ۔}

(ابن ابی شیبه)

{اَللّٰھُمَّ اھْدِنِیْ فِیْمَنْ ھَدَیْتَ وَ عَافِنِیْ فِیْمَنْ عَافَیْتَ، وَتَوَلَّنِیْ فِیْمَنْ تَوَلَّیْتَ، وَبَارِکْ لِیْ فِیْمَا
اَعْطَیْتَ، وَقِنِیْ شَرَّ مَا قَضَیْتَ، فَاِنَّکَ تَقْضِیْ وَلَا یُقْضٰی عَلَیْکَ، اِنَّہٗ لَا یَذِلُّ مَنْ وَّالَیْتَ وَلَا یَعِزُّ
مِنْ عَادَیْتَ تَبَارَکْتَ رَبَّنَا وَتَعَالَیْتَ}

(ابو داؤد و ترمذی)

Abu Hawra reported that Sayyidina Hasan ibn Ali said, “Allah’s Messenger taught me some expressions that I might recite them in witr?’: (O Allah! Guide me among those whom You have guided, and preserve me among those whom You have preserved. And take me as a friend among those whom You have befriended, and bless me in that which You have bestowed (upon me). And protect me against the evil that You have ordained, for, indeed, You are the One who ordains and none can otdain against You. And, indeed, never is he disgraced whom You take for a friend.

Blessed are You, 0 our Lord! Andexalted are You!).

(Ahmed 1718, Abu Dawud 1425, Nisai 1744, Ibn e Majah 1178 Tirmidzi:3- BOOK ON WITR:Chapter 10:Hadees 463)

Jumah's Prayer ... صلٰوة الجمعة

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ o فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ o} (الجمعة: ١٠، ٩)

O you who have believed, when [the adam] is called for the prayer on the day of Jumuah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed. (AL Jumuah, 9-10)

☆ Abu Huraira (R.A) reported the Apostle of Allah (may peace be upon him) as saying: The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday. (Muslim :: Book 4 : Hadees 1857)

☆ Narrated Salman-Al-Farsi: (R.A) The Prophet (p.b.u.h) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumua prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven." (Bukhari :: Book 2 :: Volume 13 :: Hadees 8)

☆ Sayyidina Aws ibn Aws (R.A) reported that Allah's Messenger (S.A.W) said to him, "If anyone has a bath on Friday, and gives a bath, and goes early to the mosque, hears the imam's sermon from the beginning, being near the imam and keeping quiet through out then, for him a reward is credited against ever step for a years fasting and standing in (tahajjud) prayer. (Ahmed1616, Abu Dawud 346, Ibn e Majah 1078 Tirmidzi :4 : Chapter 4:Hadees 496

مسائل صلٰوۃ الجمعة

About Jumah Prayer

☆ Narrated Al-Ja'd ad- Damri: The Prophet (peace_be_ upon_him) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart. (Abu Dawud :: Book 3 : Hadees 1047)

☆ Narrated Aws ibn Aws: (R.A) The Prophet (peace_be_ upon_ him) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets. (Abu Dawud :: Book 3 : Hadees 1042)

☆ Narrated Tariq ibn Shihab: The Prophet (peace_be_ upon_ him) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person. (Abu Dawud :: Book 3 : Hadees 1062)

☆ Narrated Anas bin Malik: The Prophet used to offer the prayer earlier if it was very cold; and if it was very hot he used to delay the prayer, i.e. the Jumua prayer.
(Bukhari :: Book 2 :: Volume 13 :: Hadees 29)

☆ Jabir b. Samura (R.A) said that the Messenger of Allah (may peace be upon him) used to deliver the sermon while standing. He would then sit down and then stand up and address in a standing posture; and whoever informed you that he (the Holy Prophet) delivered the sermon while sitting told a lie. By Allah. I prayed with him more than two thousand times. (Muslim :: Book 4 : Hadees 1876)

☆ Abu Wa'il reported: 'Ammar delivered to us the sermon. It was short and eloquent. When he (, Ammir) descended (from the pulpit) we said to him: 0 Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (may peace be upon him) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression. (Muslim :: Book 4 : Hadees 1889)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: If you (even) ask your companion to be quiet on Friday while the Imam is delivering the sermon, you have in fact talked irrelevance. (Muslim :: Book 4 : Hadees 1846)

☆ Narrated Anas ibn Malik : (R.A) The Apostle of Allah (peace_be_upon_him) prohibited to sit on hips by erecting feet, sticking them to the stomach and holding them with hands on Friday while the imam is delivering the sermon. (Abu Dawud :: Book 3 : Hadees 1105)

☆ Sahl ibn Muaz ibn Anas Juhanni reported from his father that Allah's Messenger (S.A.W) said, "One who steps over men's necks on Friday will be adopted as a bridge to hell." (Ahmed 15609, Ibn e Majah 1116 Tirmidzi : 4: Chapter 17: Hadees 513)

☆ Abu Huraira reported that the Apostle of Allah (may peace be upon him) used to recite in the dawn prayer on

Friday:" Alif-Lam-Mim, Tanzil" in the first rak'ah, and in the second one:" Surely there came over the man a time when he was nothing that could be mentioned." (Muslim :: Book 4 : Hadees 1914)

☆ Nafi' reported that when 'Abdullah (b. 'Umar) observed the Friday prayer and came back he observed two rak'ahs in his house, and then said: The Messenger of Allah (may peace be updn him) used to do this. (Muslim :: Book 4 : Hadees 1918)

☆ Narrated Jabir ibn Abdullah: The Prophet (peace_be_ upon_ him) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer. (Abu Dawud :: Book 3 : Hadees 1043)

خطبة الجمعة

Prayer Declamation of Jumah

{اِنَّ الْحَمْدَ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِیْنُهٗ وَنَسْتَغْفِرُهٗ وَنَعُوْذُ بِاللّٰهِ مِنْ شَرُوْرِ اَنْفُسِنَا مَنْ یَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ یُّضْلِلْ فَلَا هَادِیَ لَهٗ وَاَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ، وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اَرْسَلَهٗ بِالْحَقِّ بَشِیْرًا وَّنَذِیْرًا بَیْنَ یَدَیِ السَّاعَةِ، مَنْ یُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ رَشَدَ، وَمَنْ یَّعْصِهِ فَاِنَّهٗ لَا یَضُرُّ اللّٰهَ شَیْئًا، وَلَا یَضُرُّ اِلَّا نَفْسَهٗ، وَخَیْرُ الْحَدِیْثِ كِتَابُ اللّٰهِ، وَخَیْرُ الْهُدٰی هُدٰی مُحَمَّدٍA وَشَرَّ الْاُمُوْرِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، یَا اَیُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِیْرًا وَّنِسَآءً وَاتَّقُوا اللّٰهَ الَّذِیْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ اِنَّ اللّٰهَ كَانَ عَلَیْكُمْ رَقِیْبًا، یَا اَیُّهَا الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا

تَمُوتُنَّ اِلَّا وَاَنْتُمْ مُسْلِمُونَ ، يَا اَيُّهَا الَّذِينَ امَنُوا اتَّقُو اللّٰهَ وَقُولُوا قَوْلًا سَدِيدًا ، يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُو بَكُمْ وَمَنْ يُطِعِ اللّٰهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا } (رواه مسلم احمد وسنن ترمذی وسنن ابو دود سنن نسائی سنن ابن ماجه وسنن البیهقی)

السنن والنوافل

Sunnah and Nawafil Prayers

☆ Sayyidina AbuUmamah (R.A) reproted that Allah’s Messenger (S.A.W) said, “Allah does not listen to anything from His slave more than the two raka’at he prays. And, piety is sprinkled on the slave’s head as long as he is salah. And the slaves do not gain nearness to Allah, the Majestic, the Glorious, like they get through that which comes from Him.” Abu an-Nadr said, “It means the Qur’an.” (Tirmidzi: 48 :Chapter 17:Hadees 2920)

☆ Rabi'a b. Ka'b said: I was with Allah's Messenger (may peace be upon him) one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by deyoting yourself often to prostration. (Muslim :: Book 4 : Hadees 990)

☆ Sayyidah Aishah (R.A) narrated that Allah’s Messenger (S.A.W) said, “He who is regu tar at offering) twelve raka’at of the sunnah, Allah will build for him a house in Paradise:

four raka’at before zuhr, two after zuhr, two raka’at after maghrib, two raka’at after isha and two raka’at before fajr.” (Nisai 1794, Ibn e Majah 1140 Tirmidzi:2 :Chapter 189: Hadees 414)

☆ A'isha reported Allah's Messenger as saying: The two rak'ahs at dawn are better than this world and what it contains. (Muslim :: Book 4 : Hadees 1573)

Tarawih ...التراویح

☆Narrated Abu Huraira: I heard Allah's Apostle saying regarding Ramadan, "Whoever prayed at night in it (the month of Ramadan) out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." (Bukhari :: Book 3 :: Volume 32 :: Hadees 226)

☆ Narrated Aisha: (R.A) Once in the middle of the night Allah's Apostle (p.b.u.h) went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allah's Apostle (p.b.u.h) came out and they prayed behind him. On the fourth night the mosjid was overwhelmed by the people till it could not accommodate them. Allah's Apostle came out only for the Fajr prayer and when he finished the prayer, he faced the people and recited "Tashah-hud" (I testify that none has the right to be worshipped but Allah and that Mohammad is His Apostle), and then said, "Amma ba'du. Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this prayer (Prayer of Tahajjud) might be made compulsory and you might not be able to carry it out." (Bukhari :: Book 2 :: Volume 13 :: Hadees 46)

☆ Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar (R.A) bin Al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b. Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night." (Bukhari :: Book 3 :: Volume 32 :: Hadees 227)

صلٰوۃ القصر و مسائلہ

The Prayer during Travel

{وَاِذَا ضَرَبْتُمْ فِی الْاَرْضِ فَلَیْسَ عَلَیْکُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوۃِ اِنْ خِفْتُمْ اَنْ یَّفْتِنَکُمُ

الَّذِیۡنَ کَفَرُوۡا ؕ اِنَّ الۡکٰفِرِیۡنَ کَانُوۡا لَکُمۡ عَدُوًّا مُّبِیۡنًا ﴿۱۰۱﴾}(النساء: ۱۰۱)

And when you travel throughout the lan there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. ndeed, the disbelievers are ever to you a clear enemy. (AL Nisa, 101)

☆ Narrated Ibn 'Umar (R.A) : I accompanied Allah's Apostle and he never offered more than two Rakat during the journey. Abu Bakr, 'Umar and 'Uthman used to do the same. (Bukhari :: Book 2 :: Volume 20 :: Hadees 206)

☆ Ibn 'Abbas reported that the Messenger of Allah (may peace be upon him) combined the prayers as he set on a journey in the expedition to Tabuk. He combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Isha' prayer. Sa'id (one of the rawis) said to Ibn 'Abbas: (R.A) What prompted him to do this? He said: He wanted that his Ummah should not be put to (unnecessary) hardship.(Muslim :: Book 4 : Hadees 1517)

☆ Sayyidina Ibn Abbas (R.A) said: “Allah’s Messenger (S.A.W) made a journey. He prayed two raka’at for ninteen days at every prayer.” He said, “So, we pray two raka’at at each prayer for nineteen days, but if we stay for more than that we pray four raka’at.” (Tirmidzi:6: Chapter40: Hadees 548)

الصلوة حين العودة من السفر

The Prayer at returning from the Journey

☆ Ka'b b. Malik reported: The Messenger of Allah (may peace be upon him) did not come back from the journey but by day in the forenoon, and when he arrived, he went first to the mosque, and having prayed two rak'ahs in it he sat down in it. (Muslim :: Book 4 : Hadees 1545)

The prayer at late night hours (Tahajjud)...قيامِ الليل

{وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَسَبِّحْهُ لَيْلًا طَوِيْلًا ۝} (الدهر: ٢٦)

And during the night prostrate to Him and exalt [i.e., praise] Him a long [part of the] night. (AL Dahar, 26)

☆ Jabir (R.A) reported Allah's Messenger (may peace be upon him) as saying: If anyone is afraid that he may not get up in the latter part of the night, he should observe Witr in the first part of it; and if anyone is eager to get up in the last part of it, he should observe Witr at the end of the night, for prayer at the end of the night is witnessed (by the angels) and that is preferable (.Muslim :: Book 4 : Hadees 1650)

☆ Sayyidina Abdullah ibn Salaam (R.A) narrated: When the Prophet came to Madina with his migration; people rushed to him and exclaimed, “Allah’s Messenger (S.A.W) has come!’ I also went to see him with the people. When my eyes fell on him, I could not help say. “This cannot be the face of a liar.” At this juncture, he said for the first time, “O

People! Spread salaam. Feed people. When people are asleep in the night, offer salah and enter Paradise in peace.” (Ibn e Majah 1334, 3251 Tirmidzi : 40 : Chapter 42 : Hadees 2493)

☆ Narrated AbuSa'id ; AbuHurayrah: The Prophet (peace_ be_ upon_him) said: If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the (name of the)man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. (Abu Dawud :: Book 5 : Hadees 1304)

☆ Abu Huraira (Allah be pleased with him) reported that he (the Messenger of Allah) was asked as to which prayer was most excellent after the prescribed prayer, and which fast was most excellent after the month of Ramadan. He said: Prayer offered in the middle of the night and the most excellent fast after (fasting) in the month of Ramadan is the fast in God's month al-Muharram. (Muslim :: Book 6 : Hadees 2612)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: Allah descends every night to the lowest heaven when one-third of the first part of the night is over and says: I am the Lord; I am the Lord: who is there to supplicate Me so that I answer him? Who is there to beg of Me so that I grant him? Who is there to beg forgiveness from Me so that I forgive him? He continues like this till the day breaks. (Muslim :: Book 4 : Hadees 1657)

☆ Narrated Masruq: I asked Aisha (R.A)about the night prayer of Allah's Apostle and she said, "It was seven, nine or eleven Rakat besides the two Rakat of the Fajr prayer (i.e. Sunna)." (Bukhari :: Book 2 :: Volume 21:: Hadees 240

Prayer of Ishraq...صلوۃالاشراق

☆ Sayyidina Anas narrated that Allah’s Messenger (S.A.W) said, “As for him who prays the fajr salah with the congregation and then sits down remembering Allah till the sun has risen when he prays two rakaat, there is for him a reward of Hajj and Umrah.” Anas (R.A) reported that he said, “Complete, comoplete, complete!” (Tirmidzi : 6 : Chapter 59:Hadees 585)

Prayer of Chasht ...صلٰوۃالضحی

☆ Mu'adha asked 'A'isha (Allah be pleased with her) how many rak'ahs Allah's Messenger (may peace be upon him) prayed at the forenoon prayer. She replied: Four rak'ahs, but sometimes more as he pleased. (Muslim :: Book 4 : Hadees 1549)

☆ Abu Dharr reported Allah's Apostle (may peace be upon him) as saying: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is distreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice. (Muslim :: Book 4 : Hadees 1557)

Prayer after Sunset...صلوۃ الاوابین

☆ Sayyidina Abu Hurayrah (R.A) reported that Allah’s Messenger (S.A.W) said, “If anyone prays six raka’at after maghrib, not speaking an evil word in-between, there is a reward for him thereagainst of worship of twelve years” (Ibn e Majah 1374 Tirmidzi : 2 Chapter 204 : Hadees 435)

Prayer of Ablution...تحیۃ الوضوء

☆ The Messenger of Allah (may peace be upon him) had said: He who performed ablution like this ablution of mine and offered two raklahs of prayer without allowing his thoughts to be distracted, all his previous sins would be expiated. (Muslim :: Book 2 : Hadees 437)

☆ Humran reported when 'Uthman performed ablution he said: By Allah, I am narrating to you a Hadees had there not been this verse in the Book of Allah. I would not have narrated it to you. Verily I heard the Messenger of Allah (may peace be upon him) say: Not a person is there who performed ablution, and did it well, then offered prayer, but his sins (which he committed) were not pardoned between the prayer that he offered and the next one. 'Urwa said: The verse is this:" Those who suppress the clear proofs and the guidance which We have sent down"... to His words:" the Cursers" (ii. 15). (Muslim :: Book 2 : Hadees 440)

Prayer for Entering to Mosque...تحیۃالمسجد

☆ Abu Qatada (R.A)(a Companion of the Prophet) reported Allah's Messenger (may peace be upon him) as saying: When any one of you enters the Masjid, he should observe two rak'ahs (of Nafl prayer) before sitting. (Muslim :: Book 4 : Hadees 1540)

Prayer for Certain Wish...صلٰوۃالحاجۃ

☆ Sayyidina Abdullah ibn Abu Awfa (R.A) reported that Allah’s Messenger said, “If anyone has a need from Allah, or from one of the children of Adam, let him perform ablution and make it a good ablution. Then, let him pray two raka’at, then glorify Allah and invoke blessing on the Prophet and then say: There is no God but Allah, the Clement, the Bountiful. Glory be to Allah, Lord of the magnificent throne. Praise belongs to Allah, Lord of the worlds. I ask You for that which entitles to Your mercy, and makes certain Your forgiveness, and (I ask for) a share of every piety and asfety from every sin. Leave no sin of mine without being forgiven, no anxiety without being removed, and no need of mine with which You are pleased without being fulfilled, O the Most Merciful of those who show mercy). (Chapter 17 Tirmizi

(478) Ibn e Majah 1384)

Prayer of Istikharah صلوۃ الاستخارۃ...

☆ Narrated Jabir bin 'Abdullah (R.A) The Prophet (p.b.u.h) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any job or a deed), in all matters as he taught us the Suras of the Quran. He said, "If anyone of you thinks of doing any job he should offer a two Rakat prayer other than the compulsory ones and say (after the prayer): -- 'Allahumma inni astakhiruka bi'ilmika, Wa astaqdiruka bi-qudratika, Wa as'alaka min fadlika al-'azlm Fa-innaka taqdiru Wala aqdiru, Wa ta'lamu Wala a'lamu, Wa anta 'allamu l-ghuyub. Allahumma, in kunta ta'lam anna hadha-l-amra Khairun li fi dini wa ma'ashi wa'aqibati amri (or 'ajili amri wa'ajilihi) Faqdirhu wa yas-sirhu li thumma barik li Fihi, Wa in kunta ta'lamu anna hadha-lamra shar-run li fi dini wa ma'ashi wa'aqibati amri (or fi'ajili amri wa ajilihi) Fasrifhu anni was-rifni anhu. Waqdir li al-khaira haithu kana Thumma ardini bihi.' (O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it). The Prophet added that then the person should name (mention) his need. (Bukhari :: Book 2 :: Volume 21 :: Hadees 263)

Prater of Tasbih...صلوة التسبيح

☆ Narrated Abdullah Ibn Abbas: The Apostle of Allah (peace_be_upon_him) said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open. These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime. (Abu Dawud :: Book 4 : Hadees 1292)

Holy Verses of Sajdah...سجدة التلاوة

☆ It is narrated on the authority of Abu Huraira that when, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell. (Muslim :: Book 1 : Hadees 144)

☆ Narrated Abdullah ibn Umar: (R.A) The Apostle of Allah (peace_be_upon_him) used to recite the Qur'an to us. When he came upon the verse containing prostration, he would utter the takbir (Allah is most great) and we would prostrate ourselves along with him. (Abu Dawud :: Book 7 : Hadees 1408)

☆ Narrated Rabi'a: 'Umar bin Al-Khattab recited Surat-an-Nahl on a Friday on the pulpit and when he reached the verse of Sajda he got down from the pulpit and prostrated and the people also prostrated. The next Friday 'Umar bin Al-Khattab recited the same Sura and when he reached the verse of Sajda he said, "O people! When we recite the verses of Sajda (during the sermon) whoever prostrates does the right thing, yet it is no sin for the one who does not prostrate." And 'Umar did not prostrate (that day). Added Ibn 'Umar "Allah has not made the prostration of recitation compulsory but if we wish we can do it." (Bukhari :: Book 2 :: Volume 19 :: Hadees 183)

Sajda for Provoking Mistake...سجدة السهو

☆ Abu Sa'id al-Khudri (R.A) reported: The Messenger of Allah (may peace be upon him) said: When any one of you is in doubt about his prayer and he does Dot know how much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.(Muslim ::Book 4: Hadees 1166)

Prayer for Rain-fall...صلٰوة الاستسقاء

☆ Anas b. Malik (R.A) reported that the Apostle of Allah (may peace be upon him) prayed for rain pointing the back of his hands to the sky. (Muslim :: Book 4 : Hadees 1952)

صلوۃ الکسوف

Praye at the time of Solar eclipse

☆ Narrated Abu Bakra: We were with Allah's Apostle when the sun eclipsed. Allah's Apostle stood up dragging his cloak till he entered the Mosjid. He led us in a two-Rakat prayer till the sun (eclipse) had cleared. Then the Prophet (p.b.u.h) said, "The sun and the moon do not eclipse because of someone's death. So whenever you see these eclipses pray and invoke (Allah) till the eclipse is over." (Bukhari :: Book 2 :: Volume 18 :: Hadees 150)

عیادۃ و مسائل المیت

Attending the Sick and Handling the Deceased

☆ Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier. ' Abd al-Razzaq said that this Hadees has been transmitted as mursal Hadees from Zuhri and he then substantiated it on the authority of Ibn Musayyib. (Muslim :: Book 26 : Hadees 5378)

☆ Abu Rabi' reported directly from Allah's Apostle (may peace upon him) as saying: The one who visits the sick is in fact like one who is in the fruit garden of Paradise so long as he does not return. (Muslim :: Book 32 : Hadees 6227)

☆ Narrated Abdullah ibn Abbas: (R.A) The Prophet (peace_be_upon_him) said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease. (Abu Dawud :: Book 20 : Hadees 3100)

☆ Narrated Ibn 'Abbas: Allah's Apostle entered upon a sick bedouin in whom he went to visit and said to him, "Don't worry, Tahur (i.e., your illness will be a means of cleansing of your sins), if Allah Will." (Bukhari :: Book 9 :: Volume 93 :: Hadees 562)

☆ Narrated Buraydah ibn al-Hasib: (R.A) The Prophet (peace_ be_ upon_him) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise. (Abu Dawud :: Book 41 : Hadees 5052)

☆ Sayyidina Abu Sa’eed Khudri (R.A) reported that the Prophet said, “Encourage those of you who are dying to say: (There is no God but Allah). (Ahmed10993, Muslim 916, Abu Dawud 3117, Nisai 1822, Ibn e Majah 1445 Tirmidzi:10 : Chapter 7:Hadees 978)

☆ Alqamah (R.A) narrated that he heard Abdullah (R.A) narrate: I heard Allah’s Messenger say, “Surely, the soul of the believer goes out in his perspiration. And I do not love a death like the death of the donkey.” Someone asked what the death of the donkey was and he said, “an instant death.” (Tirmidzi:10: Chapter 8:Hadees 982)

☆ Narrated Umm al-Ala: The Apostle of Allah (peace_be_ upon_ him) visited me while I was sick. He said: Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver. (Abu Dawud :: Book 20 : Hadees 3086)

الغسل والکفن

Bathing & Enfolding the Deceased with Coffin

☆ Narrated Mohammad: Um 'Atiyya said, "One of the daughters of the Prophet died and he came out and said, 'Wash her three or five times or more, if you think it necessary, with water and Sidr, and last of all put camphor (or some camphor) and when you finish, inform me.' " Um Atiyya added, "When we finished we informed him and he gave us his waist-sheet and said, 'Shroud her in it.' " And Um 'Atiyya (in another narration) added, "The Prophet (S.A.W) said, 'Wash her three, five or seven times or more, if you think it necessary.' " Hafsa said that Um 'Atiyya had also said, "We entwined her hair into three braids." (Bukhari :: Book 2 :: Volume 23 :: Hadees 349)

☆ Narrated 'Aisha: Allah's Apostle was shrouded in three

Yemenite white Suhuliya (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban." (Bukhari :: Book 2 :: Volume 23 :: Hadees 354)

☆ Sayyidina Ibn Abbas (R.A) reported that Allah’s Messenger (S.A.W) said, “Dress yourselves in your white garments, for, they are the best of your garments, and shroud your dead in them.”(Ahmed2479, Abu Dawud 3878, Ibn e Majah 1472 Tirmidzi:10 : Chapter 18 : Hadees 996)

☆ Narrated Ubadah ibn as-Samit: The Prophet (peace_be_upon_him) said: The best shroud is a lower garment and one which covers the whole body, and the best sacrifice is a horned ram. (Abu Dawud :: Book 20 : Hadees 3150)

الثواب فی صلوۃ الجنازۃ و مسائله

Guerdon of Funeral Prayer & more about it

☆ Narrated Abu Huraira: that Allah's Apostle (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains." (Bukhari :: Book 2 :: Volume 23 :: Hadees 410)

☆ Allah's Apostle (p.b.u.h) said,If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him. (Muslim :: Book 4 : Hadees 2072)

☆ Narrated AbuHurayrah: The Prophet (peace_be_upon_him) said: When you pray over the dead, make a sincere supplication for him. (Abu Dawud :: Book 20: Hadees 3193)

☆ Narrated Abu Sa'id Al-Khudri (R.A)The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious." (Bukhari :: Book 2 :: Volume 23 :: Hadees 402)

☆ Narrated Talha bin 'Abdullah bin 'Auf: I offered the funeral prayer behind Ibn Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Mohammad. (Bukhari :: Book 2 :: Volume 23 :: Hadees 419)

☆ Narrated Abu Said Al-Khudri The Prophet said, "When you see a funeral procession, you should stand up, and whoever accompanies it should not sit till the coffin is put down." (Bukhari :: Book 2 :: Volume 23 :: Hadees 397)

☆ Narrated Abdullah ibn Umar: When the Prophet (peace_be_upon_him) placed the dead in the grave, he said: In the name of Allah, and following the Sunnah of the Apostle of

Allah (peace_be_upon_him). (Abu Dawud :: Book 20 : Hadees 3207)

☆ Jabir (R.A) said: Allah's Messenger (may peace be upon him) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them. (Muslim :: Book 4 : Hadees 2116)

Suicide...الانتحار

☆ Narrated Abu Huraira-: The Prophet said, "He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire." (Bukhari :: Book 2 :: Volume 23 :: Hadees 446)

☆ Narrated Thabit bin Ad-Dahhak: The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Bukhari :: Book 2 :: Volume 23 :: Hadees 445)

دعاء المغفرة

Prayer asking for the Forgiveness of Deceased

☆ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased). (Muslim :: Book 13 : Hadees 4005)

☆ Yahya ibn Abu Kathir reported that Abu Ibarhim Ashhali narrated on the authority of his father that when Allah’s Messenger (S.A.W) led the funeral salah, he made this supplication: O Allah! Forgive our living and our dead, those of us who are present and those of us who are absent. The young among us and our old, and our males and our females. Yahya said further that Abu Salamah ibn Abdur Rahman narrated on the authority of Sayyidina Abu Hurayah (R.A) that the Prophet (S.A.W)said like that and added thereto: O Allah, those of us whom You spare, cause them to live on Islam and those You take away from us cause them to die on faith. (Ahmed23554 Tirmidzi : 10: Chapter 38:Hadees 1026)

Lamentation and all abuot it الحدود و مسائله

☆ Narrated Uthman ibn Affan: Whenever the Prophet (peace_be_upon_him) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now. (Abu Dawud :: Book 20 : Hadees 3215)

☆ Narrated AbuSa'id al-Khudri: (R.A) The Apostle of Allah (peace_be_upon_him) cursed the wailing woman and the woman who listens to her. (Abu Dawud :: Book 20 : Hadees 3122)

Narrated Zainab bint Abi Salama (R.A): I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days'." Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.' (Bukhari :: Book 2 :: Volume 23 :: Hadees 371)

☆ Narrated Abu Huraira: Allah's Apostle said, "Allah says, 'I have nothing to give but Paradise as a reward to my believer slave, who, if I cause his dear friend (or relative) to die, remains patient (and hopes for Allah's Reward)." (Bukhari :: Book 8 :: Volume 76 :: Hadees 432)

☆ Narrated Usama bin Zaid: (R.A) We were with the Prophet when suddenly there came to him a messenger from one of his daughters who was asking him to come and see her son who was dying. The Prophet (S.A.W) said (to the messenger), "Go back and tell her that whatever Allah takes is His, and whatever He gives is His, and everything with Him has a limited fixed term (in this world). So order her to be patient and hope for Allah's reward." But she sent the messenger to the Prophet again, swearing that he should come to her. So the Prophets got up, and so did Sa'd bin 'Ubada and Mu'adh bin Jabal (and went to her). When the child was brought to the Prophet his breath was disturbed in his chest as if it were in a water skin. On that the eyes of the Prophet became flooded with tears, whereupon Sa'd said to him, "O Allah's Apostle! What is this?" The Prophet said, "This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others)." (Bukhari :: Book 9 :: Volume 93 :: Hadees 474)

التعزية المسنونة

The Condolence according to Sunna

☆ It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward." (Bukhari :: Book 8 :: Volume 77 :: Hadees 599)

Grave...القبر

☆ Amir b. Sa'd b. Abu Waqqas told that Sa'd b. Abu Waqqas said during his illness of which he died:" Make a niche for me in the side of the grave and set up bricks over me as was done in case of Allah's Messenger (may peace be upon him). (Muslim :: Book 4 : Hadees 2112)

☆ Sayyindina Ibn Abbas narrated that Allah’s Messenger —passed by some graves of Madinah. He turned his face towards them, and said: Peace be on you, O people of the grave! May Allah forgive us and you. You have gone before us and we are to follow. (Tirmidzi:10:Chapter 59:Hadees 1055)

الصلوة على الميت غائباً

The Funeral Prayer in the Absence

☆ Sayyidina Imram ibn Husayn narrated that Allah’s Messenger (S.A.W) said to them, “Your brother, the Najashi (Negus) has died. So stand up and pray over him.” They stood up and arranged themselves in rows as are arranged for the dead, and they prayed over him (the funeral salah)as is prayed over the dead.(Ahmed19912, Muslim 953, Nisai 1942 Tirmidzi:10 Chapter 48 : Hadees 1041)

صلٰوة الجنازة

Funeral Prayer

☆Narrated Jabir: The Prophet offered the funeral prayer of As-Hama An-Najash and said four Takbir. (Bukhari :: Book 2 :: Volume 23 :: Hadees 418)

☆ Uqba b. 'Amir (R.A) said: There were the times at which Allah's Messenger (may peace be upon him) forbade us to pray, or bury our dead: When the sun begins to rise till it is fully up, when the sun is at its height at midday till it passes over the meridian, and when the sun draws near to setting till it sets. (Muslim :: Book 4 : Hadees 1811)

صلوة العیدین و مسائلهما

Prayer upon Holidays (Eidain)

☆ Narrated Anas bin Malik,: Allah's Apostle never proceeded (for the prayer) on the Day of 'Id-ul-Fitr unless he had eaten some dates. Anas also narrated: The Prophet used to eat odd number of dates. (Bukhari :: Book 2 :: Volume 15 :: Hadees 73)

☆ Narrated Jabir bin 'Abdullah: On the Day of 'Id the Prophet (S.A.W) used to return (after offering the 'Id prayer) through a way different from that by which he went. (Bukhari :: Book 2 :: Volume 15 :: Hadees 102)

☆ Narrated Abdullah ibn Abbas: (R.A) The Apostle of Allah (peace_be_upon_him) offered the 'Id prayer without the adhan and the iqamah. AbuBakr and Umar or Uthman also did so. The narrator Yahya is doubtful about Uthman. (Abu Dawud :: Book 3 : Hadees 1143)

☆ Narrated Ibn Abbas: I offered the 'Id prayer with Allah's Apostle, Abu Bakr, Umar and 'Uthman and all of them offered the prayer before delivering the Khutba. (Bukhari :: Book 2 :: Volume 15 :: Hadees 79)

☆ Abdullah b. 'Umar (R.A) reported that (his father) 'Umar b. Khattab asked Abu Waqid al-Laithi what the Messenger of Allah (may peace be upon him) used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said: He used to recite in them:" Qaf. By the Glorious Qur'an" (Surah 1)," The Hour drew near, and the moon was rent asunder" (Surah liv.). (Muslim :: Book 4 : Hadees 1936)

☆ Narrated Aisha, Ummul Mu'minin: (R.A) The Apostle of Allah (peace_be_upon_him) would say the takbir (Allah is most great) seven times in the first rak'ah and five times in the second rak'ah on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Id prayers, the two festivals). (Abu Dawud :: Book 3 : Hadees 1145)

تکبیرات العیدین

Takbires to be recited on the day of Eid

{اَللّٰهُ اَكْبَرُ كَبِيْرًا اَللّٰهُ اَكْبَرُ كَبِيْرًا}

{اَللّٰهُ اَكْبَرُ وَاَجَلُّ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ} (ابن ابی شیبه)

{اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ}

(نیل الاوطار)

{اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ كَبِيْرًا} (بیهقی)

CHAPTER-9 سع:

الصیام واھمیته
Significance of Fasting

{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ} (البقرۃ۔١٨٣)

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous . (AL Baqarah, 183)

{شَهْرُ رَمَضَانَ الَّذِیْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ج فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ} (البقرۃ: ١٨٥)

The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month let him fast it.(AL B aqarah, 185)

☆It is narrated on the authority of ('Abdullah) son of Umar (may Allah be pleased with them) that the Holy Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. the oneness of Allah, the establishment of prayer, payment of Zakat, the, fast of Ramadan, Pilgrimage (to Mecca). (Muslim :: Book 1 : Hadees 18)

☆Narrated Abu Huraira: (R.A) Allah's Apostle said, "When the month of Ramadan comes, the gates of Paradise are opened and the gates of the (Hell) Fire are closed, and the devils are chained." (Bukhari :: Book 4 :: Volume 54 :: Hadees 497)

☆Narrated Sahl bin Sad: The Prophet (S.A.W)said, "Paradise has eight gates, and one of them is called Ar-Raiyan through which none will enter but those who observe fasting."(Bukhari::Book 4::Volume 54::Hadees 479)

☆Narrated Abu Said: I heard the Prophet saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years." (Bukhari :: Book 4 :: Volume 52 :: Hadees 93)

☆Abu Huraira (R.A) reported: The Messenger of Allah (may peace be upon him) said: Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between their intervals) if major sins are not committed. (Muslim :: Book 2 : Hadees 448)

☆Narrated Abu Huraira: (R.A) The Prophet (S.A.W) said, "Whoever fasted the month of Ramadan out of sincere Faith (i.e. belief) and hoping for a reward from Allah, then all his past sins will be forgiven. (Bukhari :: Book 3 :: Volume 32 :: Hadees 231)

☆Abu Huraira (Allah be pleased with him) reported Allah's

Messenger (may peace be upon him) as saying: Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundredfold reward. Allah, the Exalted and Majestic, has said: With the exception of fasting, for it is done for Me and I will give a reward for it, for one abandons his passion and food for My sake. There are two occasions of joy for one who fasts, joy when he breaks it, and joy when he meets his Lord, and the breath (of an observer of fast) is sweeter to Allah than the fragrance of musk. (Muslim :: Book 6 : Hadees 2567)

Conditions of Fasting...شروط الصيام

{وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ط يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ز وَ
لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰاكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ٥} (البقرة:۱۸۵)

and whoever is ill or on a journey – then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (AL Baqarah, 185)

{وَكُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ص ثُمَّ اَتِمُّوا
الصِّيَامَ اِلَى الَّيْلِ} (البقرة:۸۷)

And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night [i.e., sunset]. (AL Baqarah, 187)

☆Narrated Aisha, Ummul Mu'minin: (R.A) The Apostle of Allah (peace_be_upon_him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty. (Abu Dawud :: Book 38 : Hadees 4384)

☆The Apostle of Allah (peace_be_upon_him) said:Isn't it true that a woman can neither pray nor fast during her menses?" (Bukhari :: Book 1 :: Volume 6 :: Hadees 301)

أحكام السحر والافطار

Commandments about Sahar and Iftar

☆Narrated Anas bin Malik: The Prophet said, "Take Suhur as there is a blessing in it." (Bukhari :: Book 3 :: Volume 31 :: Hadees 146)

☆Sahl ibn Sad (R.A) reported that Allah’s Messenger (S.A.W) said, “The people will not cease to prosper as long as they hasten to break the fast”. (Ahmed22868, Bukhari 1957, Muslim 1098, Ibn e Majah 1957 Tirmidzi : 8 Chapter 13:Hadees 699)

مسائل الصيام

About Fasting

{اُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ اِلٰى نِسَآئِكُمْ}(بقرة۔ ۱۸۷)

It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. (A L Baqarah,187)

{وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝} (سورةالبقرة: ۱۸۴)

And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers good [i.e., excess] – it is better for him. But to fast is best for you, if you only knew. (AL Baqarah, 184)

☆Sayyidah Hafsah (R.A) reported the Prophet (S.A.W) as saying, “He, who has not formed an intention (to fast) before dawn, has not fasted”. (Ahmed26519, Abu Dawud 2454, Nisai 2331, Ibn e Majah 1700 Tirmidzi : 8 : Chapter 33 : Hadees 730)

☆Narrated Abu Huraira: The Prophet said, "If somebody eats or drinks forgetfully then he should complete his fast, for what he has eaten or drunk, has been given to him by Allah. (Bukhari :: Book 3 :: Volume 31 :: Hadees 154)

☆Sayyidina Abu Hurayrah (R.A) reported that the Prophet (S.A.W) said, “If anyone gets vomit by itself then he is not obliged to redeem his fast, but if anyone vomits intentionally then he must make up for the fast (later on)’. (Ahmed10468, Abu Dawud 2380, Ibn e Majah 1676] Tirmidzi : 8 :Chapter 25:Hadees 720)

☆Narrated Abu Huraira: The Prophet said, "None of you should fast a day or two before the month of Ramadan unless he has the habit of fasting (Nawafil) (and if his fasting coincides with that day) then he can fast that day." (Bukhari :: Book 3 :: Volume 31 :: Hadees 138)

☆Abu Huraira (Allah be pleased with him) narrated that the Messenger of Allah (may peace he upon him) made a mention of the new moon and (in this connection) said: Observe fast when you see it (the new moon) and break fast when you see it (the new moon of Shawwal), but when (the actual position of the month is) concealed from you (on account of cloudy sky), then count thirty days. (Muslim :: Book 6 : Hadees 2381)

☆Narrated Anas ibn Malik: A man from Banu Abdullah ibn Ka'b brethren of Banu Qushayr (not Anas ibn Malik, the well-known Companion), said: A contingent from the cavalry of the Apostle of Allah (peace_be_upon_him) raided us. I reached (for he said went) to the Apostle of Allah (peace_be_upon_him) who was taking his meals. He said: Sit down, and take some from this meal of ours. I said: I am fasting, he said: Sit down, I shall tell you about prayer and fasting. Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant, I swear by Allah, he mentioned both (i.e. suckling and pregnant women) or one of them. I was grieved for not taking the food of the Apostle of Allah (peace_be_upon_him). (Abu Dawud :: Book 13 : Hadees 2402)

☆Yahya related to me from Malik that he had heard that Abdullah ibn Umar (R.A) used to be asked, "an some one fast for some one else, or do the prayer for some one else?" and he would reply, "No one can fast or do the prayer for anyone else." (Mutta Malik :: Book 18 : Hadees 18.16.43)

الصیام المکروہ

Unpleasant Fasting

☆Narrated Abu Huraira: (R.A) The Prophet said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink." (Bukhari :: Book 8 :: Volume 73 :: Hadees 83)

☆Narrated Abu Huraira: (R.A) The Prophet said (to his companions), "Do not fast Al-Wisal." (Bukhari :: Book 9 :: Volume 92 :: Hadees 402)

☆Umar (R.A) said: Messenger of Allah. what is the position of one who perpetually observes fasts? Thereupon he said: He neither fasted nor broke it, or he said: He did not fast and he did not break it. (Muslim :: Book 6 : Hadees 2602)

☆Narrated Abu Huraira: (R.A) I heard the Prophet saying, "None of you should fast on Friday unless he fasts a day before or after it." (Bukhari :: Book 3 :: Volume 31 :: Hadees 206)

☆Allah’s Messenger (S.A.W) said : “Do not fast on Saturday except the fast that is prescribed on you. If one of you does not find anything to eat on this day then he must chew the peel of vine or shoots of a tree and break his fast”. (Ahmed27143, Abu Dawud 2421, Ibn e Majah 1726 Tirmidzi : 8 Chapter 43:Hadees 744)

Voluntary Fasting…صیام التطوع

☆Abu Ayyub al-Ansari (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: He who observed the fast of Ramadan and then followed it with six (fasts) of Shawwal. it would be as if he fasted perpetually. (Muslim :: Book 6 : Hadees 2614)

☆Narrated Abu Said: (R.A) I heard the Prophet saying, "Indeed, anyone who fasts for one day for Allah's Pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy years." (Bukhari :: Book 4 :: Volume 52 :: Hadees 93)

☆Abu Qatada al-Ansari (Allah be pleased with him) reported that the Messenger of Allah (may peace be upon him) was asked about fasting on the day of 'Arafa (9th of Dhu'l-Hijja), whereupon he said: It expiates the sins of the preceding year and the coming year. He was asked about fasting on the day of 'Ashura (10th of Muharram), whereupon be said: It expiates the sins of the preceding year. (Muslim :: Book 6 : Hadees 2603)

☆Ibn Abbas (R.A) was asked about observing of fast on the day of Ashura, whereupon he said: I do not know Allah's

Messenger (may peace be upon him) singling out any day's fast and considering it more excellent than another, except this day (the day of Ashura) and this month, meaning the month of Ramadan. (Muslim :: Book 6 : Hadees 2524)

☆Narrated 'Aisha: (R.A) Allah's Apostle used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Apostle fasting for a whole month except the month of Ramadan, and did not see him fasting in any month more than in the month of Sha'ban. (Bukhari :: Book 3 :: Volume 31 :: Hadees 190)

☆Sayyidina Abu Hurayrah (R.A) reported that Allah’s Messenger (S.A.W) said, ‘Deeds are presented on Monday and Thursday. So, I love that my deeds should be presented while I am fasting. (Tirmidzi:8- Chapter 44: Hadees 747 Narrated 'Abdullah:)

☆We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e.his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." (Bukhari :: Book 7 :: Volume 62 :: Hadees 4)

قیام اللیل

Adoration during Holy Nights of Ramadhan

☆Narrated Abu Huraira: (R.A) The Prophet (S.A.W) said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven. (Bukhari :: Book 3 :: Volume 31 :: Hadees 125)

☆A'Isha (Allah be pleased with her) reported that when the last ten nights began Allah's Messenger (may peace be upon him) kept awake at night (for prayer and devotion), wakened his family, and prepared himself to observe prayer (with more vigour).(Muslim :: Book 6 : Hadees 2643)

☆ Mughira b. Shu'ba (R.A) reported that Allah's Apostle (may peace be upon him) worshipped so much that his feet were swollen. It was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)? (Muslim :: Book 39 : Hadees 6772)

☆ Narrated Abu Huraira: (R.A) Allah's Apostle (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

(Bukhari :: Book 2 :: Volume 21 :: Hadees 246)

Recitation of the Holy Quran ... قرأة القرآن

☆Narrated Ibn Abbas: The Prophet was the most generous of all the people, and he used to become more generous in Ramadan when Gabriel met him. Gabriel used to meet him every night during Ramadan to revise the Qur'an with him. Allah's Apostle then used to be more generous than the fast wind. (Bukhari :: Book 4 :: Volume 56 :: Hadees 754)

☆ Abu Umama (R.A) said he heard Allah's Messenger (may peace be upon him) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. (Muslim :: Book 4 : Hadees 1757)

☆ Narrated 'Usama: The Prophet said, "The best among you (Muslims) are those who learn the Qur'an and teach it." (Bukhari :: Book 6 :: Volume 61 :: Hadees 545)

Supreme Holy Nights ... الليالى الفضيلة

{اِنَّآ اَنْزَلْنٰهُ فِیْ لَیْلَةِ الْقَدْرِ o وَ مَآ اَدْرٰکَ مَا لَیْلَةُ الْقَدْرِ o لَیْلَةُ الْقَدْرِ o خَیْرٌ مِّنْ اَلْفِ شَهْرٍ o تَنَزَّلُ
الْمَلٰٓئِکَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ مِنْ کُلِّ اَمْرٍ o سَلٰمٌ هِیَ حَتّٰی مَطْلَعِ الْفَجْرِ o}

Indeed, We sent it [i.e., the Quran] down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn. (AL Qadar)

☆Sayyidah Ayshah (R.A) reported that she asked, “0 Messenger of Allah! what do you say if I learnt which night is the Laylatul Qadr (night of power), what should I pray then?” He said, “Say: 0 Allah, You are the Forgiving, the Benevolent, You love to forgive, so forgive me.

(Tirmidzi :51 Chapter 89:Hadees 3524)

☆Narrated 'Aisha: (R.A) Allah's Apostle used to practice Itikaf in the last ten nights of Ramadan and used to say, "Look for the Night of Qadr in the last ten nights of the month of Ramadan, (Bukhari :: Book 3 :: Volume 32 :: Hadees 237)

☆Sayyidina Abu Hurayrah (R.A) reported that Allah’s Messenger said, “When it is the first night of the month of Ramadan, the devils and the rebellious jinns are put in hackles. The gates of Hell are shut and not one of them is opened. And the gates of Paradise are unlocked and none of them is locked. And, an announcer calls, ‘0 seeker of good, come forward. And 0 seeker of evil, desist’. And, freedom from fire is (allowed) by Allah. And, this happens every night”. (Ahmed8692, Bukhari 1898, Muslim 1079, Nisai 2094, Ibn e Majah 1642. Tirmidzi : 8 : Chapter 1: Hadees 682)

☆ Sayyidina Abdullah ibn Amr (R.A) reported that Allah’s Messenger (S.A.W) said, “No Muslim dies on the day of Friday or the night of Friday but Allah protects him from the trial in the grave.” (Ahmed6593. Tirmidzi:10 :Chapter 73: Hadees 1076)

☆Sayyidina Abu Huraira (R.A) reported that Allah’s Messenger (S.A.W) said, “He who invokes on me blessing once, Allah will bless him ten times.” (Ahmed 8813, Muslim 408, Abu Dawud 1530, Nisai 12951 Tirmizi : 3 :Chapter 21: Hadees 485)

مسائل الاعتکاف

I'tikaaf

{وَلَا تُبَاشِرُوْهُنَّ وَاَنْتُمْ عٰكِفُوْنَ فِي الْمَسٰجِدِ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا}(البقرة:١٨٧)

And do not have relations with them as long as you are staying for worship in the Masjid. (AL Baqarah, 187)

☆Narrated 'Aisha: (the wife of the Prophet) The Prophet used to practice Itikaf in the last ten days of Ramadan till he died and then his wives used to practice Itikaf after him. (Bukhari :: Book 3 :: Volume 33 :: Hadees 243)

☆Narrated Aisha, (R.A) Ummul Mu'minin: (R.A)The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i' tikaf without fasting, and there is no i' tikaf except in a congregational masjid. (Abu Dawud :: Book 13 : Hadees 2467)

☆Narrated 'Amra bint 'Abdur-Rahman from 'Aisha: (R.A) Allah's Apostle used to practice Itikaf every year in the month of Ramadan. And after offering the morning prayer, he used to enter the place of his Itikaf. (Bukhari :: Book 3 :: Volume 33 :: Hadees 257)

صدقۃ الفطر

All kinds of Charities according to Shariah

{قَوۡلٌ مَّعۡرُوۡفٌ وَّ مَغۡفِرَةٌ خَيۡرٌ مِّنۡ صَدَقَةٍ يَّتۡبَعُهَآ اَذًى وَاللّٰهُ غَنِىٌّ حَلِيۡمٌ٥}

(البقرۃ٢٦٣)

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (AL baqarah, 263)

{وَاَنۡ تَصَدَّقُوۡا خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ تَعۡلَمُوۡنَ٥} (البقرۃ: ٢٨٠)

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew. (AL Baqarah, 280)

{لَنۡ تَنَالُوا الۡبِرَّ حَتّٰى تُنۡفِقُوۡا مِمَّا تُحِبُّوۡنَ٥ وَمَا تُنۡفِقُوۡا مِنۡ شَىۡءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ٥} (آل عمران: ٩٢)

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend – indeed, Allah is Knowing of it. (AL.E Imran, 92)

☆Sayyidina Anas (R.A) reported that the Prophet (S.A.W) was asked, “Which fast is most superior aftçr Ramadan?” He said “Sha’ban to honour Ramadan”. He was asked, "Which sadaqah is superior?" He said, "Sadaqah given during Ramadan". (Tirmidzi:7 :Chapter 28:Hadees 663)

☆Ibn 'Umar reported that the Messenger of Allah (may peace be upon him) ordered that the Sadaqat-ul-Fitr should be paid before the people go out for prayer. (Muslim :: Book 5 : Hadees 2159)

☆The Apostle of Allah (peace_be_upon_him) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms). (Abu Dawud :: Book 9 : Hadees 1605)

☆Allah's Apostle made it incumbent on all the slave or free Muslims, male or female, to pay one Sa' of dates or barley as Zakat-ul-Fitr. (Bukhari:: Book2::Volume 25::Hadees 580)

☆Sayyidina Abu Hurayrah (R.A) narrated that Allah's Messenger (S.A.W) said, "Surely Allah accepts sadaqah and causes it to grow for one of you just as one of you looks after his colt till the morsels grow like (mount) Uhud. The confirmation for it is found in the Book of Allah, the Glorious, the Majestic: And He is (Allah) Who accepts repentance from His servants. (42:25) and take the alms (9 : 104)Allah blots out usury and augments charity (2:276) (Tirmidzi :: 7 Chapter 28:Hadees 662)

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الباب العاشر: CHAPTER-10

Almsgiving... الزكوة

الزكوة واهميته

Significance & Obligations of Almsgiving

{وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ج
وَكَانُوْا لَنَا عٰبِدِيْنَ o} (الانبياء: ٧٣)

And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us. (AL Anbiya, 73)

{وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُو اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ o حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ
وَذٰلِكَ دِيْنُ الْقَيِّمَةِ o} (البينة ٥)

And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakat. And that is the correct religion. (AL Bayyinah, 5)

{وَمَآ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ o}

(الروم: ٣٩)

But what you give in zakah, desiring the countenance of Allah – those are the multipliers. (AL Rum, 39)

{كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ وَلَا تُسْرِفُوْا ط اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ o}
(الأنعام: ١٤١)

Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. (AL Anam, 141)

☆ It is narrated on the authority of 'Abdullah son of 'Umar that the Messenger of Allah (may peace be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), testifying (the fact) that there is no god but Allah, that Mohammad is His bondsman and messenger, and the establishment of prayer, payment of Zakat, Pilgrimage to the House (Ka'ba) and the fast of Ramadan. (Muslim :: Book 1 : Hadees 20)

العقاب لمن لا یزکی الزکوۃ
The punishment for Non-Payers of Alms

☆ Abu Huraira (R.A) reported Allah's Messenger (way peace be upon him) as saying: If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him; these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterized with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgment is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell. (Muslim ::Book 5 : Hadees 2161)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: No owner of the treasure who does not pay Zakat (would be spared) but (his hoards) would be heated in the Fire of Hell and these would be made into plates and with these his sides, his forehead would be cauterised till Allah would pronounce judgment among His servants during a day, the extent of which would be fifty thousand years. He would then see his path, leading either to Paradise or to Hell. And no owner of the camels who does not pay Zakat (would be spared) but a soft sandy plain would be set for him and they (the camels) would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants during a day the extent of which would be fifty thousand years. He would then see his path leading him to Paradise or leading him to Hell. And no owner of the (cattle and) goats who does not pay Zakat (would be spared) but a soft sandy plain would be set for him, he would find none of them missing, with twisted horns, without horns, or with broken horns, and they will gore him with their horns and trample him with their hoofs and they would be made to pass over him till the last of them would be made to return till Allah would pronounce judgment among His servants, during a day the extent of which would be fdty thousand years, and he would see the paths leading to Paradise or to Hell. (Muslim :: Book 5 : Hadees 2161)

مصارف الزکٰوۃ

Disbursements of Almsgiving

{اِنَّمَا الصَّدَقٰتُ لِلۡفُقَرَآءِ وَالۡمَسٰكِيۡنِ وَالۡعٰمِلِيۡنَ عَلَيۡهَا وَالۡمُؤَلَّفَةِ قُلُوۡبُهُمۡ وَفِى الرِّقَابِ وَالۡغٰرِمِيۡنَ وَفِىۡ سَبِيۡلِ اللّٰهِ وَابۡنِ السَّبِيۡلِ ؕ فَرِيۡضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيۡمٌ حَكِيۡمٌ ۝} (سورۃ التوبۃ: ٦٠)

Zakah expenditures are only for the poor and for the needy and for those employed for it and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise. (AL Tawbah, 60)

{لِلۡفُقَرَآءِ الَّذِيۡنَ اُحۡصِرُوۡا فِىۡ سَبِيۡلِ اللّٰهِ لَا يَسۡتَطِيۡعُوۡنَ ضَرۡبًا فِى الۡاَرۡضِ ۚ يَحۡسَبُهُمُ الۡجَاهِلُ اَغۡنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعۡرِفُهُمۡ بِسِيۡمٰهُمۡ ۚ لَا يَسۡـَٔلُوۡنَ النَّاسَ اِلۡحَافًا ؕ وَمَا تُنۡفِقُوۡا مِنۡ خَيۡرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيۡمٌ ۝} (البقرۃ: ۲۷۳)

[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good – indeed, Allah is Knowing of it. (AL Baqarah, 273)

☆ The Messenger of Allah (may peace be upon him) said:Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor

(Muslim :: Book 1 : Hadees 27)

مستحقوا الزكوة

The People who are Exempted of Alms taking

☆ Narrated AbdulMuttalib ibn Rabi'ah ibn al-Harits: The Apostle of Allah (peace_be_upon_him) then lowered his head and said to us: This sadaqah (zakat) is a dirt of the people. It is legal neither for Mohammad nor for the family of Mohammad. {AbuDawud :: Book 19 : Hadees 2979)

Recovery of Zakat...جباية الزكوٰة

☆ Narrated Abu Ma'bad,:(the slave of Ibn Abbas) Allah's Apostle said to Muadh when he sent him to Yemea : avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah." (Bukhari :: Book 2 :: Volume 24 :: Hadees 573)

☆ Narrated Anas ibn Malik: (R.A) The Prophet (peace_be_upon_ him) said: He who collects more sadaqah than is due is like him who refuses to pay it. (Abu Dawud :: Book 9 : Hadees 1580)

☆ Jabir b. 'Abdullah (R.A) reported: There came people from among the Bedouins to the Messenger of Allah (may peace be upon him) and said: Collectors of Sadaqa come to us and treat us unjustly. Upon this the Messenger of Allah (may peace be upon him) said: Please your collectors. Jarir said: Ever since I heard it from the Messenger of Allah (may peace be upon him) no collector had departed but was pleased with me. (Muslim :: Book 5 : Hadees 2168)

Criterion & Standard of Zakat... نصاب الزکوٰۃ

الزکوۃ فی الذھب والفضۃ

Zakat on Gold & Silver

☆ Narrated Ali ibn AbuTalib: The Prophet (peace_be_ upon_ him) said: "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches twenty dinars. When you possess twenty dinars and one year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly." (Abu Dawud :: Book 9 : Hadees 1568)

Zakat on Livestock... الزکوۃ فی الحیوانات

☆ Abu Sa'id al-Khudri (R.A) reported Allah's Messenger (way peace be upon him) as saying: No sadaqa (zakat) is payable on less than five wasqs of (dates or grains), on less than five camel-heads and on less than five uqiyas (of silver). (Muslim :: Book 5 : Hadees 2134)

☆ Sayyidina Mu'adh ibnJabal said that the Prophet (SAW) sent him to Yemen. He commanded him to take from every thirty cattle a male or a female calf of a year old, and from every forty a two year old cow, and from every young man, one dinar or garments of equal value (towards izyah). [Ahmed22190, Nisai 2449, (Abu Dawud 1578, Ibn e Majah

18031 Tirmidzi:7 Chapter 5:Hadees 623)

☆ Narrated Anas: (R.A) When Abu Bakr; (R.A) sent me to (collect the Zakat from) Bahrein, he wrote to me the following:-- (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (Zakat) which Allah's Apostle had made obligatory for every Muslim, and which Allah had ordered His Apostle to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than that (what is specified in this script) he should not pay it; for twenty-four camels or less, sheep are to be paid as Zakat; for every five camels one sheep is to be paid, and if there are between twenty-five to thirty-five camels, one Bint Makhad is to be paid; and if they are between thirty-six to forty-five (camels), one Bint Labun is to be paid; and if they are between forty-six to sixty (camels), one Hiqqa is to be paid; and if the number is between sixty-one to seventy-five (camels), one Jadh'a is to be paid; and if the number is between seventy-six to ninety (camels), two Bint Labuns are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two Hiqqas are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) one Bint Labun is to be paid, and for every fifty camels (over one-hundred-and-twenty) one

Hiqqa is to be paid; and who ever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock) of sheep; if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. And if somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (i.e. 2.5%), and if its value is less than two-hundred Dirhams, Zakat is not required, but if the owner wants to pay he can.' (Bukhari :: Book 2 :: Volume 24 :: Hadees 534)

☆ Narrated Ali ibn AbuTalib:the Prophet (peace_be_upon_him) said: nothing is payable on working animals. (Abu Dawud ::Book 9 : Hadees 1567)

الزکوۃ فیما یخرج من الارض

Zakat on Agricultural Products

{وَاٰتُوْا حَقَّهٗ یَوْمَ حَصَادِهٖ وَلَا تُسْرِفُوْا اِنَّهٗ لَا یُحِبُّ الْمُسْرِفِیْنَ٥}

(الأنعام۔ ۱۴۱)

when it yields and give its due [zakat] on the day of its harvest. And be not excessive. (AL Anam, 141)

☆ Narrated Attab ibn Usayd: The Apostle of Allah (peace_be_upon_him) commanded to estimate vines (for collecting zakat) as palm-trees are estimated. The zakat is to be paid in raisins as the zakat on palm trees is paid in dried dates. (Abu Dawud :: Book 9 : Hadees 1599)

الزکوۃ فی المعادن

Zakat on Mineral Resources

☆ Narrated Rabi'ah ibn AbuAbdurRahman: Rabi'ah reported on the authority of more than one person saying: The Apostle of Allah (peace_be_upon_him) assigned as a fief to Bilal ibn al-Haris al-Muzani the mines of al-Qabaliyyah which is in the neighbourhood of al-Fur', and only zakat is levied on those mines up to the present day. (Abu Dawud :: Book 19 : Hadees 3055)

الزکاۃ فی البضائع

Zakat on Trade Goods

☆ Narrated Samurah ibn Jundub: (R.A) The Apostle of Allah (peace_be_upon_him) used to order us to pay the sadaqah (zakat) on what we prepared for trade. (Abu Dawud :: Book 9 : Hadees 1557)

الباب الحادى عشر: CHAPTER-11

الحج والعمرة

Hajj and Umrah (The Holy Pilgrimage)

{وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ۝} (آل عمران:٩٧)

And [due] to Allah from the people is a pilgrimage to the House – for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] – then indeed, Allah is free from need of the worlds. (AL.E Imran, 97)

☆ It is narrated on the authority of ('Abdullah) son of Umar (may Allah be pleased with them) that the Holy Prophet (may peace of Allah be upon him) said: (The superstructure of) AL-Islam is raised on five (pillars), i. e. the oneness of Allah, the establishment of prayer, payment of Zakat, the, fast of Ramadan, Pilgrimage (to Makkaha). (Muslim :: Book 1 : Hadees 18)

☆ Narrated Abu Huraira: Allah's Apostle said, "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child. (Just delivered by his mother)." (Bukhari :: Book 3 :: Volume 28 :: Hadees 45)

☆ Narrated Abu Huraira: (R.A) Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Mohammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Mubrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)." (Bukhari :: Book 1 :: Volume 2 :: Hadees 25)

☆ Narrated Abu Huraira: (R.A) Allah's Apostle said, "(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise." (Bukhari :: Book 3 :: Volume 27 :: Hadees 1)

☆ Allah's Messenger (may peace be upon him) said:when the month of Ramadan come, perform Umrah, for' Umrah in this (month) is equal to Hajj (in reward). (Muslim :: Book 7 : Hadees 2884)

The Rites of Hajj...مناسک الحج

☆ Jabir (Allah be pleased with him) reported: I saw Allah's Apostle (may peace be upon him) flinging pebbles while riding his camel on the Day of Nahr, and he was saying: Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine. (Muslim :: Book 7 : Hadees 2976)

☆ Ja'far b Mohammad reported on the authority of his father: We went to Jabir b. Abdullah and he began inquiring about the people (who had gone to see him) till it was my turn:I said to him: Tell me about the Hajj of Allah's Messenger (May peace be upon him). And he pointed with his hand nine, and then stated: The Messenger of Allah (may peace be upon him) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (may peace be upon him) was about to perform the Hajj. A large number of persons came to Medina and all of them were anxious to follow the Messenger of Allah (May peace be upon him) and do according to his doing. We set out with him till we reached Dhu'l-Hulaifa. Asma' daughter of Umais gave birth to Mohammad b. Abu Bakr. She sent message to the Messenger of Allah (May peace be upon him) asking him: What should 1 do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihram. The Messenger of Allah (May peace be upon him) then prayed in the mosque and then mounted al-Qaswa (his she-camel) and it stood erect with him on its back at al-Baida'. And I saw as far as I could see in front of me but riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (may peace be upon him) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. He pronounced the Oneness of Allah (saying):" Labbaik,0 Allah, Labbaik, Labbaik. Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner." And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (May peace be upon him) did not reject anything out of it. But the Messenger of Allah (May peace. be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unaware of the Umra (at that season), but when we came with him to the House, he touched the pillar and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited:" And adopt the Station of Ibrahim as a place of prayer." And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle [May peace be upon him] that he recited in two rak'ahs:" say: He is Allah One," and say:" Say: 0 unbelievers." He then returned to the pillar (Hajar.e Aswad) and kissed it. He then went out of the gate to al-Safa' and as he reached near it he recited:" Al-Safa' and al-Marwa are among the signs appointed by Allah," (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa' till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:" There is no god but Allah, One, there is no partner with Him. His is the Sovereignty. to Him praise is due. and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone." He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa'. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply forever? Thereupon the Messenger of Allah

(May peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has become incorporated in the Hajj (adding):" No, but for ever and ever." 'All came from the Yemen with the sacrificial animals for the Prophet (May peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (may peace be upon him) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (may peace be upon him) regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the truth. (The Holy Prophet (S.A.W) then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: 0 Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from the Yemen and of those brought by the Apostle (may peace be upon him) was one hundred. Then all the people except the Apostle (may peace be upon him) and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tarwiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Ailah (may peace be upon him) rode and led the noon, afternoon, sunset 'Isha' and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah (may peace be upon him) then set out and the Quraish did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (may peace be upon him), however, passed on till he came to 'Arafa and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood- revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harits, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of she pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas (R.A) b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet (S.A.W)) then raised his forefinger towards the sky and pointing it at the people (said):" O Allah, be witness. 0 Allah, be witness," saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet (S.A.W)) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet (S.A.W) led the afternoon prayer and he observed no other prayer in between the two.

The Messenger of Allah (may peace be upon him) then mounted his camel and came to the place of stay, making his she-camel al-Qaswa, turn towards the side where there we are rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i. e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha' prayers). The Messenger of Allah (may peace be upon him) then lay down till dawn and offered the dawn prayer with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha illa Allah) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'Abbas and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (May peace be upon him) was moving on, there was also going a group of women (side by side with them). Al-Fadl began to look at them. The Messenger of Allah (may peace be upon him) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (may peace be upon him) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir. 1680 He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest jamra, he came to the jamra which is near the tree. At this be threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'All who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Holy Prophet and Hadrat 'All) took some meat out of it and drank its soup. The Messenger of Allah (May peace be upon him) again rode and came to the House, and offered the Zuhr prayer at Makkah. He came to the tribe of Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water. O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it. (Muslim :: Book 7 : Hadees 2803)

Significance of Kabah... فضيلة الكعبة

{اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِىْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ o فِيْهِ اٰيٰتٌ ۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ o
وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا o} (المائده:۹۷)

Indeed, the first House [of worship] established for mankind was that at Bakkah [i.e., Makkah] – blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the îaram] shall be safe. (AL.E Imran, 96-97)

{جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْىَ وَالْقَلَآئِدَ ؕ ذٰلِكَ
لِتَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَاَنَّ اللّٰهَ بِكُلِّ شَىْءٍ عَلِيْمٌ o}
(المائده:۹۷)

Allah has made the Kabah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things. (AL Maidah,97)

{إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ} (البقرة۔ ۱۵۸)

Indeed, as Safa and al-Marwah are among the symbols of Allah. (AL baqarah, 158)

☆ Sayyidina Abdullah ibn Adi ibn Hamra reported that he saw Allah’s Messenger (S.A.W) standing at Hazwarah. He said, “By Allah, the best of Allah’s land and dearest of it to Allah are you. And, if I had not been driven away from you, I would not have gone.” (Ahmed 8749 Tirmidzi : 52: Chapter 142: Hadees 3951)

☆ A'isha (R.A) reported that Allah's Messenger (may peace be upon him) was startled in the state of sleep. We said: Allah's Messenger, you have done something in the state of your sleep which you never did before, Thereupon he said: Strange it is that some, people of my Ummah would attack the House (Ka'ba) (for killing) a person who would belong to the tribe of the Quraish and he would try to seek protection in the House. And when they would reach the plain ground they would be sunk. We said: Allah's Messenger, all sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one (stroke) of destruction. though they would be raised in different states (on the Day of

Resurrection). Allah would, however, raise them according to their intention. (Muslim :: Book 41 : Hadees 6890)

فضيلة المدينة المنورة

Significance of Madinah

☆ Messenger of Allah, may Allah bless him and grant him peace, said,O Allah! Ibrahim made Makka Haram, and I will make what is between the two tracts of black stones (in Madinah) a Haram." (Mutta Malik :: Book 45 : Hadees 45.3.10)

☆ Messenger of Allah, may Allah bless him and grant him peace, said,No one will be patient in hunger and hardship in it (Madinah) except that I will be a witness or intercede for him on the Day of Rising.' " (Mutta Malik :: Book 45 : Hadees 45.2.3)

☆ Messenger of Allah, may Allah bless him and grant him peace, said, "Madina is like the blacksmith's furnace. It removes the impurities and purifies the good." (Mutta Malik :: Book 45 : Hadees 45.2.4)

☆ Yahya related to me from Malik from Amr, the mawla of al-Muttalib from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, saw Uhud and said, "This is a mountain which loves us and we love it. (Mutta Malik :: Book 45 : Hadees 45.3.10)

فضيلة اهل المدينة

Significance of the People of Madinah

☆ Narrated Sad: I heard the Prophet saying, "None plots against the people of Madina but that he will be dissolved (destroyed) like the salt is dissolved in water."

(Bukhari :: Book 3 :: Volume 30 :: Hadees 101)

☆ Amir b. Sa'd b. Abu Waqqas (R.A) reported on the authority of his father (Allah be pleased with him) that Allah's Messenger (may peace be upon him) said, and then the (above- mentioned) Hadees was narrated with this addition:" None should nurse ill-will towards the people of Medinah, or Allah will melt him in fire like the melting of lead or the dissolution of salt in water.(Muslim ::Book 7: Hadees 3155)

☆ Yahya ibn Yahya related to me from Ishaq ibn Abdullah ibn Abi Talha al-Ansari from Anas ibn Malik (R.A) that the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah! Bless them in their measure, and bless them in their sa and mudd." He meant the people of Madinah. (Mutta Malik :: Book 45 : Hadees 45.1.1)

☆ The Messenger of Allah, may Allah bless him and grant him peace, said: 'No one will be patient in hunger and hardship in it (Madinah) except that I will be a witness or intercede for him on the Day of Rising.' " (Mutta Malik :: Book 45 : Hadees 45.2.3)

فضیلة المسجد النبوی صلی اللہ علیہ وآلہ وسلم

Significance of Masjid-e-Nabavi (S.A.W)

☆ Narrated Abu Huraira, Allah's Apostle said, "One prayer in my Masjid is better than one thousand prayers in any other Masjid excepting Al-Masjid- Al-Haram." (Bukhari :: Book 2 :: Volume 21 :: Hadees 282)

☆ Narrated Abu Huraira: The Prophet (S.A.W) said, "Do not set out on a journey except for three Masjid i.e. Al-Masjid-Al-Haram, the Masjid of Allah's Apostle , and the Masjid of Al-Aqsa, (Masjid AL Qudes)." (Bukhari :: Book 2 :: Volume 21 :: Hadees 281)

☆ AbduUah b. Zaid al-Mazini (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: That which is between my house" and my pulpit is a garden from the gardens of Paradise. (Muslim :: Book 7 : Hadees 3204)

CHAPTER-12 الباب الثانی عشر:

Crescentade (Jihaad)...الجهاد

The Commandment to Jihaad...حكم الجهاد

{کُتِبَ عَلَیۡکُمُ الۡقِتَالُ ۝} (بقرۃ۔۲۱۶)

Fighting has been enjoined upon. (AL Baqarah, 216)

{وَ قٰتِلُوۡهُمۡ حَتّٰی لَا تَکُوۡنَ فِتۡنَةٌ وَّ یَکُوۡنَ الدِّیۡنُ لِلّٰهِ ط فَاِنِ انۡتَهَوۡا فَلَا عُدۡوَانَ اِلَّا عَلَی الظّٰلِمِیۡنَ ۝} (البقرۃ۔۱۹۳)

Fight them until there is no [more] fitnah and [until] religion [i.e., worship] is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression [i.e., assault] except against the oppressors. (AL Baqarah, 193)

{وَجَاهِدُوْا فِی اللّٰہِ حَقَّ جِهَادِہٖ} (حج۔۷۸)

And strive for Allah with the striving due to Him.(AL Hajj,78)

{اِنَّمَا الْمُؤْمِنُوْنَ الَّذِیْنَ اٰمَنُوْا بِاللّٰہِ وَرَسُوْلِہٖ ثُمَّ لَمْ یَرْتَابُوْا وَجَاهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِیْ سَبِیْلِ اللّٰہِ ط اُولٰٓئِکَ هُمُ الصّٰدِقُوْنَ o} (الحجرات:۱۵)

The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful. (AL Hujrat, 15)

{یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا مَا لَکُمْ اِذَا قِیْلَ لَکُمُ انْفِرُوْا فِیْ سَبِیْلِ اللّٰہِ اثَّاقَلْتُمْ اِلَی الْاَرْضِ ط اَرَضِیْتُمْ بِالْحَیٰوۃِ الدُّنْیَا مِنَ الْاٰخِرَۃِ ج فَمَا مَتَاعُ الْحَیٰوۃِ الدُّنْیَا فِی الْاٰخِرَۃِ اِلَّا قَلِیْلٌ o} (التوبۃ۔۳۸)

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. (AL Tawbah, 38)

{لَیْسَ عَلَی الضُّعَفَآءِ وَلَا عَلَی الْمَرْضٰی وَلَا عَلَی الَّذِیْنَ لَا یَجِدُوْنَ مَا یُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰہِ وَرَسُوْلِہٖ ط مَا عَلَی الْمُحْسِنِیْنَ مِنْ سَبِیْلٍ ط وَاللّٰہُ غَفُوْرٌ رَّحِیْمٌ o} (التوبۃ:۹۱)

There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort [i.e., guilt] when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful. (AL Tawbah, 91)

Significance of Jihad . . . فضيلة الجهاد

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ۝ تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ
وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ط ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝ يَغْفِرْ لَكُمْ
ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ط ذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ۝}

(الصف، ١٠_١٢)

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. (al Saff, 10-12)

{لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ
وَاَنْفُسِهِمْ ط فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ط وَكُلًّا وَّعَدَ اللّٰهُ
الْحُسْنٰى ط وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝} (النساء: ٩٥)

Not equal are those believers remaining [at home] – other than the disabled – and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward. (AL Nisa,95)

☆ It has been narrated on the authority of Abu Sa'id Khudri that a man came to the Holy Prophet (may peace he upon him) and said: Who is the best of men? He replied: A man who fights in the way of Allah spending his wealth and staking his life. The man then asked: Who is next to him (in excellence)? He said: Next to him is a believer who lives in a mountain gorge worshipping hid Lord and sparing men from his mischief. (Muslim :: Book 20 : Hadees 4652)

☆ Sayyidina Anas ibn Maalik (R.A) reported that Allah’s Messenger said that Allah says, “The mujahid (warrior) in My path is My respocsibility. If I seize him (his soul), I make him an heir of paradise. And, if I return him then I send him back with a reward and a booty.” (Tirmidzi : 25 - Chapter 1:Hadees 1626)

☆ Narrated Abu Abs: (who is 'Abdur-Rahman bin Jabir) Allah's Apostle said," Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the (Hell) fire." (Bukhari :: Book 4 :: Volume 52 :: Hadees 66)

الشهادة وفضيلتها

Significance of Martyr and Martyrdom

{وَلَئِنْ قُتِلْتُمْ فِى سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ٥} (آل عمران:١٥٧)

And if you are killed in the cause of Allah or die – then forgiveness from Allah and mercy are better than whatever they accumulate [in this world]. (AL.E Imran,157)

{وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ط بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ لا ٥ فَرِحِيْنَ بِمَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ لا وَيَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ لا اَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ٥ يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لا وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ٥}

(آل عمران ١٧١_١٦٩)

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost. (AL.E Imran, 169-171)

{اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ط يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ قف وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ط وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ط وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ٥} (التوبه: ١١١)

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the

Torah and the Gospel and the Quran. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment. (AL tawbah, 111)

☆ Narrated Abu Huraira: (R.A)The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Al1ah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. (Bukhari :: Book 4 :: Volume 52 :: Hadees 54)

☆ Sayyidina Miqdam ibn Ma'dikarib (R.A) reported that Allah's Messenge (S.A.W) said, "There are with Allah six blessings for the martyr. (1) He is forgiven with the first drop of blood. (2) He is shown his abode in paradise. (3) He is preserved from the torment of the grave and is safe from the great fear on the Day of Resurrection. (4) A crown of honour ingrained with pearl is placed on his head, which is better than the world and what it contains. (5) He is married to seventy-two maidens (huris) of paradise. (6) His intercession for his seventy relatives is accepted." (Ahmed

12013, Ibn e Majah 2799 Tirmidzi:25 : Chapter 25: Hadees 1669)

☆ Sayyidina Abu Hurayrah reported that Allah’s Messenger said, “The martyr experiences no pain on being killed except like what one of you feels on being stung by an ant.” (Ahmed 8958, Ibn e Majah 2802, Nisai 3161 Tirmidzi :25: Chapter 26: Hadees 1674)

☆ Narrated AbuMalik al-Ash'ari: AbuMalik heard the Apostle of Allah (peace_be_upon_him) say: He who goes forth in Allah's path and dies or is killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise. (Abu Dawud :: Book 14 : Hadees 2493)

فضيلة الحرس فی سبيل اللّٰه

Significance of Guarding in the cause of Allah

☆ Allah’s Messenger say: Guarding the frontiers for a day in Allah’s path is better than a thousand days spent in homes.” (Ahmed 442, Nisai 3169 Tirmidzi : 25 Chapter 26:Hadees 1673)

☆ Narrated Fadalah ibn Ubayd:The Prophet (peace_be_ upon_ him) said: Everyone who dies will have fully complete his action, except one who is on the frontier (in Allah's path), for his deeds will be made to go on increasing till the Day of

Resurrection, and he will be safe from the trial in the grave. (Abu Dawud :: Book 14 : Hadees 2494)

☆ Narrated Abu Huraira: I heard Allah's Apostle saying, "The example of a Mujahid in Allah's Cause-- and Allah knows better who really strives in His Cause----is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty." (Bukhari :: Book 4 :: Volume 52 :: Hadees 46)

Preparation for Jihaad...الاعدادللجهاد

{وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُم ۝}

(الانفال:٦٠)

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy. (AL Anfal, 60)

Intentian of Jihaad...بیان نیۃ الجهاد

☆ It has been narrated on the authority of Abu Musa Ash'ari (R.A) that a desert Arab came to the Holy Prophet (may peace be upon him) and said: Messenger of Allah, one man fights fgr the spoils of war; another fights that he may be remembered, and another fights that he may see his (high) position (achieved as a result of his valour in fighting). Which of these is fighting in the cause of God? The

Messenger of Allah (may peace be upon him) said: Who fights so that the word of Allah is exalted is fighting in the way of Allah. (Muslim :: Book 20 : Hadees 4684)

Obedience to the Commander... اطاعة الامیــر

{یٰاَیُّھَا الَّذِیْنَ اٰمَنُوْٓا اَطِیْعُوا اللّٰہَ وَاَطِیْعُوا الرَّسُوْلَ وَاُولِی الْاَمْرِ مِنْکُمْ ج فَاِنْ تَنَازَعْتُمْ فِیْ شَیْءٍ فَرُدُّوْہُ اِلَی اللّٰہِ وَالرَّسُوْلِ اِنْ کُنْتُمْ تُؤْمِنُوْنَ بِاللّٰہِ وَالْیَوْمِ الْاٰخِرِ ط ذٰلِکَ خَیْرٌ وَّاَحْسَنُ تَاْوِیْلًا ۝} (النساء: ۵۹)

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. (AL Nisa, 59)

☆ Narrated Abu Huraira: (R.A) That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet (S.A.W) added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that." (Bukhari :: Book 4 :: Volume 52 :: Hadees 204)

☆ Narrated Anas bin Malik: (R.A) Allah's Apostle said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin." (Bukhari :: Book 9 :: Volume 89 :: Hadees 256)

☆ The Prophet (S.A.W) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (Bukhari :: Book 9 :: Volume 89 :: Hadees 258)

الجهاد بالکفار

Jihaad against Non-Muslims

{یٰاَیُّهَا الَّذِیْنَ اٰمَنُوْٓا اِذَا لَقِیْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِیْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝ وَاَطِیْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِیْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِیْنَ ۝} (الانفال: ۴۵_۴۶)

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful. And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient. (AL Anfal, 45-46)

{اِنْ یَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ یَّخْذُلْكُمْ فَمَنْ ذَا الَّذِیْ یَنْصُرُكُمْ مِّنْ ۢ بَعْدِهٖ ؕ وَعَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝} (آل عمران: ۱۶۰)

If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after

Him?And upon Allah let the believers rely.(AL.E Imran,160)

{فَاِذَا لَقِیۡتُمُ الَّذِیۡنَ كَفَرُوۡا فَضَرۡبَ الرِّقَابِ ؕ حَتّٰۤی اِذَاۤ اَثۡخَنۡتُمُوۡهُمۡ فَشُدُّوا الۡوَثَاقَ فَاِمَّا مَنًّۢا بَعۡدُ
وَ اِمَّا فِدَآءً حَتّٰی تَضَعَ الۡحَرۡبُ اَوۡزَارَهَا o}(محمد: ۴)

So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. (Mohammad, 4)

{اِلَّا الَّذِیۡنَ عٰهَدۡتُّمۡ مِّنَ الۡمُشۡرِكِیۡنَ ثُمَّ لَمۡ یَنۡقُصُوۡكُمۡ شَیۡـًٔا وَّ لَمۡ یُظَاهِرُوۡا عَلَیۡكُمۡ اَحَدًا فَاَتِمُّوۡۤا
اِلَیۡهِمۡ عَهۡدَهُمۡ اِلٰی مُدَّتِهِمۡ ؕ اِنَّ اللّٰهَ یُحِبُّ الۡمُتَّقِیۡنَ o}

(التوبہ۔ ۴)

Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]. (AL Tawbah, 4)

☆ Narrated Anas ibn Malik: The Prophet (peace_be_upon_ him) said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well. (Abu Dawud :: Book 14 : Hadees 2608)

The Spoils &Tribute of Jihaad_الانفال والجزیۃ

{وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰکِیْنِ وَابْنِ السَّبِیْلِ اِنْ کُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰی عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَی الْجَمْعٰنِ ط وَاللّٰهُ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ ۝}

(الانفال۔ ۴۱)

And know that anything you obtain of war booty – then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion [i.e., decisive encounter] – the day when the two armies met [at Badr]. And Allah, over all things, is competent. (AL Anfal, 41)

{قَاتِلُوا الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْیَوْمِ الْاٰخِرِ وَلَا یُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا یَدِیْنُوْنَ دِیْنَ الْحَقِّ مِنَ الَّذِیْنَ اُوْتُوا الْکِتٰبَ حَتّٰی یُعْطُوا الْجِزْیَةَ عَنْ یَّدٍ وَّهُمْ صٰغِرُوْنَ ۝} (التوبہ: ۲۹)

Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those who were given the Scripture – [fight] until they give the jizya willingly while they are humbled. (AL Tawbah, 29)

المـــودة بالکفار

Friendship with Non-Muslims

{یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِکُمْ لَا یَاْلُوْنَکُمْ خَبَالًا ط وَدُّوْا مَا عَنِتُّمْ ج قَدْ بَدَتِ

الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ وَمَا تُخْفِیْ صُدُوْرُهُمْ اَكْبَرُ ط قَدْ بَیَّنَّا لَكُمُ الْاٰیٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ○} (آل
عمران:١١٨)

O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. (AL.E Imran, 118)

{بَشِّرِ الْمُنٰفِقِیْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِیْمًا ○ الَّذِیْنَ یَتَّخِذُوْنَ الْكٰفِرِیْنَ اَوْلِیَآءَ مِنْ دُوْنِ الْمُؤْمِنِیْنَ ط
اَیَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِیْعًا ○}

(النساء۔ ١٣٩۔ ١٣٨)

Give tidings to the hypocrites that there is for them a painful punishment. Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely. (AL Nisa,138-139)

{یٰاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْیَهُوْدَ وَالنَّصٰرٰی اَوْلِیَآءَ م بَعْضُهُمْ اَوْلِیَآءُ بَعْضٍ ط وَمَنْ یَّتَوَلَّهُمْ
مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ط اِنَّ اللّٰهَ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ○} (المائده: ٥١)

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people. (AL Maidah, 51)

CHAPTER-13

أحكام الحلال والحرام

Warrantable & Illicit Wealth

{اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِىْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۝۱۰}

(النساء: ١٠)

Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [i.e., Hellfire]. (AL Nisa, 10)

☆ Narrated Al-Miqdam: The Prophet said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, David used to eat from the earnings of his manual labor." Bukhari :: Book 3 :: Volume 34 :: Hadees 286

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: 0 people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying:" O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (xxiii. 51). And He said: ' 0 those who believe, eat of the good things that We gave you" (ii. 172) He then made a mention of a person who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord,0 Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted? (Muslim :: Book 5 : Hadees 2214)

☆ Nu'man b. Bashir (Allah be pleased with him) reported: I heard Allah's Messenger (may peace be upon himn) as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah his declaced unlawful are His preserves. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart. (Muslim :: Book 10 : Hadees 3882)

Interest... الربا

{اَلَّذِیْنَ یَاْکُلُوْنَ الرِّبٰوا لَا یَقُوْمُوْنَ اِلَّا کَمَا یَقُوْمُ الَّذِیْ یَتَخَبَّطُهُ الشَّیْطٰنُ مِنَ الْمَسِّ ط ذٰلِکَ بِاَنَّهُمْ قَالُوْٓا
اِنَّمَا الْبَیْعُ مِثْلُ الرِّبٰوا م وَاَحَلَّ اللّٰهُ الْبَیْعَ وَحَرَّمَ الرِّبٰوا ط فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰی فَلَهٗ مَا سَلَفَ
ط وَاَمْرُهٗٓ اِلَی اللّٰهِ ط وَمَنْ عَادَ فَاُولٰٓئِکَ اَصْحٰبُ النَّارِ ج هُمْ فِیْهَا خٰلِدُوْنَ ۝} (البقرہ:۲۷۵)

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein. (AL Baqarah, 275)

☆ Narrated Abdullah ibn Mas'ud: The Apostle of Allah (peace_be_upon_him) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it. (Abu Dawud :: Book 22 : Hadees 3327)

☆ Narrated Abu Huraira: (R.A) The Prophet (S.A.W) said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse, chaste women, who never even think of anything touching chastity and are good believers. (Bukhari :: Book 4 :: Volume 51 :: Hadees 28)

احكام الربا

The Commandments about Interest

☆ Narrated Abu Said al-Khudri: Once Bilal brought Barni (i.e. a kind of dates) to the Prophet and the Prophet asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet; to eat." Thereupon the Prophet (S.A.W) said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money." (Bukhari :: Book 3 :: Volume 38 :: Hadees 506)

☆ Abd al-Rabman b. Abia Bakra (R.A) reported on the authority of his father that Allah's Messenger (may peace be upon him) forbade the sale of gold for gold, and silver for silver except equal for equal, and commanded us to buy silver for gold as we desired and buy gold for silver as we desired. A person asked him (about the nature of payment), whereupon he said: It is to be made on the spot. This is what I heard (from Allah's Messenger (may peace be upon him). (Muslim :: Book 10 : Hadees 3861)

مسائل التجارة والبيع

About Buying & Selling (Trade & Commerce)

Warrantable Trade...التجارة المشروعة

{وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا}(البقرة، ۲۷۵)

But Allah has permitted trade and has forbidden interest. (AL Baqarah, 275)

☆ Narrated Hakim bin Hizam: (R.A) Allah's Apostle said, "The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost." (Bukhari :: Book 3 :: Volume 34 :: Hadees 293)

☆ Sayyidina Ibn Mas'ud (R.A) reported that Allah's Messenger (S.A.W) said, "When the two parties disagree, the word of the seller prevails while the buyer has option (to withdraw)." (Abu Dawud 3511, Nisai 4657, Ahmed 4444 Tirmidzi:14 :Chapter 43:Hadees 1274)

Illicit Trade...التجارة الممنوعة

☆ Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) said: The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor the profit arising from something which is not in one's charge, nor selling what is not in your possession.(Abu Dawud::Book24:Hadees 3597)

Narrated 'Aisha: Allah's Apostle came to me and I told him about the slave-girl (Buraira) Allah's Apostle said, "Buy and manumit her, for the Wala is for the one who manumits." In the evening the Prophet got up and glorified Allah as He deserved and then said, "Why do some people impose conditions which are not present in Allah's Book (Laws)? Whoever imposes such a condition as is not in Allah's Laws, then that condition is invalid even if he imposes one hundred conditions, for Allah's conditions are more binding and reliable."(Bukhari ::Book 3 :: Volume 34 :: Hadees 364)

Hammam b. Munabbah said: Out of the aHadees which Abu Huraira (Allah be pleased with him) reported to us from Allah's Messenger (may peace be upon him) one is this that Allah's Messenger (may peace be upon him) said: If one among you buys a she-camel having its udder tied up he has the two options for him after milking it either (to retain it) or return it with a sa' of dates. (Muslim :: Book 10 : Hadees 3639)

☆ Narrated Anas bin Malik: (R.A) Allah's Apostle said, "Whoever prays like us and faces our Quibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection." (Bukhari :: Book 1 :: Volume 8 :: Hadees 386)

☆ Ibn 'Umar (Allah be pleased with them) reported Allah's Messenger (may peace be upon him) as having said this: One amongst you should not enter into a transaction when another is bargaining. (Muslim :: Book 10 : Hadees 3617)

☆ Abu Huraira (R.A) reported Allah's Messenger (may peace be upon him) as saying: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. (Muslim :: Book 32 : Hadees 6219)

☆ Narrated Aun bin Abu Juhaifa: I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures." (Bukhari :: Book 3 :: Volume 34 :: Hadees 440)

☆ Malik related to me from Abu'z-Zinad from al-Araj from Abu Hurayra (R.A) that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not go out to meet the caravans for trade, do not bid against each other, outbidding in order to raise the price, and a townsman must not buy on behalf of a man of the desert, and do not tie up the udders of camels and sheep so that they appear to have a lot of milk, for a person who buys them after that has two recourses open to him after he milks them. If he is pleased with them, he keeps them and if he is displeased with them, he can return them along with a sa of dates." Malik said, "The explanation of the words of the Messenger of Allah, may Allah bless him and grant him peace, according to what we think - and Allah knows best - 'do not bid against each other,' is that it is forbidden for a man to offer a price over the price of his brother when the seller has inclined to the bargainer and made conditions about the weight of the gold and he has declared himself not liable for faults and such things by which it is recognised that the seller wants to make a transaction with the bargainer. This is what he forbade, and Allah knows best."

Malik said, "There is no harm, however, in more than one person bidding against each other over goods put up for sale." He said, "Were people to leave off haggling when the first person started haggling, an unreal price might be taken and the disapproved would enter into the sale of the goods. This is still the way of doing things among us." (Mutta Malik :: Book 31 : Hadees 31.44.97)

☆ Jabir b. 'Abdullah (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) forbade Mukhabara and Muhaqala, and Muzabana, and the sale of the fruit until it is fit for eating, and its sale but with dirham and dinar. Exception is made in case of 'araya. Ata' said: Jabir explained (these terms) for us. As for Mukhabara it is this that a wasteland is given by a person to another and he makes an investment in it and then gets a share in the produce. According to him (Jabir), Muzabana is the sell of fresh dates on the tree for dry dates with a measure, and Muhaqala in agriculture implies that one should sell the standing crop for grains with a measure. (Muslim :: Book 10 : Hadees 3709)

☆ Narrated Abu Huraira: (R.A) that Allah's Apostle said, "Do not withhold the superfluous water in order to withhold the superfluous grass." (Bukhari :: Book 3 :: Volume 40 :: Hadees 544)

Wine...الخمر

{یٰاَیُّهَا الَّذِیْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَیْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّیْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ٥ اِنَّمَا یُرِیْدُ الشَّیْطٰنُ اَنْ یُّوْقِعَ بَیْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِی الْخَمْرِ وَالْمَیْسِرِ وَیَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ج فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ٥} (المائدة۔ ۹۱۔۹۰)

O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? (AL Maidah, 90-91)

☆ Narrated Abdullah ibn Umar: (R.A) The Prophet (peace_ be_ upon_ him) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed. (Abu Dawud :: Book 26 : Hadees 3666)

Wrong Swearing... الحلف بالكذب

{اِنَّ الَّذِیْنَ یَشْتَرُوْنَ بِعَھْدِ اللّٰہِ وَاَیْمَانِھِمْ ثَمَنًا قَلِیْلاً اُولٰٓئِکَ لَاخَلَاقَ لَھُمْ فِی الْاٰخِرَۃِ وَلَایُکَلِّمُھُمُ اللّٰہُ وَلَا یَنْظُرُ اِلَیْھِمْ یَوْمَ الْقِیٰمَۃِ وَلَا یُزَکِّیْھِمْ ص وَلَھُمْ عَذَابٌ اَلِیْمٌ o} (آل عمران۔ ۷۷)

Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment. (AL.E Imran, 77)

{وَلَا تَجْعَلُوا اللّٰہَ عُرْضَۃً لِّاَیْمَانِکُمْ اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَیْنَ النَّاسِ ط وَاللّٰہُ سَمِیْعٌ عَلِیْمٌ o لَایُؤَاخِذُکُمُ اللّٰہُ بِاللَّغْوِ فِیْٓ اَیْمَانِکُمْ وَلٰکِنْ یُّؤَاخِذُکُمْ بِمَا کَسَبَتْ قُلُوْبُکُمْ ط وَاللّٰہُ غَفُوْرٌ حَلِیْمٌ o} (البقرۃ: ۲۲۵۔ ۲۲۴)

And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing. Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing. (AL Baqarah, 224-225)

☆ Narrated Abu Huraira:(R.A) I heard Allah's Apostle saying, "The swearing (by the seller) may persuade the buyer to purchase the goods but that will be deprived of

Allah's blessing." (Bukhari :: Book3: :Volume 34: :Hadees 300)

الاستعارة والغصب

Borrowing & Violence

☆ Sa'id b. Zaid reported: I heard Allah's Apostle (may peace be upon him) say: He who took a span of earth wrongly would be made to wear around his neck seven earths on the Day of Resurrection. (Muslim :: Book 10 : Hadees 3923)

☆ Sayyidina Ibn Umar (R.A) reported that Allah’s Messenger said, “He who goes into a garden is allowed to eat its fruit, but he cannot gather them in anything.” (Ibn e Majah 2301 Tirmidzi : 14 :Chapter 54:Hadees 1291)

مسائل الشفعة

About Pre-Emption

☆ Narrated Jabir bin 'Abdullah: Allah's Apostle gave a verdict regarding Shuf'a in every undivided joint thing (property). But if the limits are defined (or demarcated) or the ways and streets are fixed, then there is no pre-emption. (Bukhari ::Book 3 :: Volume 35 :: Hadees 458)

مسائل المزارعة

About Agricultural affairs

☆ Abdullah b. Umar (Allah be pleased with them) reported that Allah's Messenger (may peace be upon him) returned to the Jews of Khaibar the date-palms of Khaibar and its land on the condition that they should work upon them with their own wealth (seeds, implements), and give half of the yield to Allah's Messenger (may peace be upon him). (Muslim :: Book 10 : Hadees 3762)

☆ Sayyidina Rafi ibn Khadij (R.A) reported that Allah’s Messenger (S.A.W) said, “If anyone sows in another’s field without his permission then there is nothing in the field for him. Of course, he can claim his expenses (on sowing, but the field and cultivation belong to the owner of the land).” (Abu Dawud 3403, Ibn e Majah 2466, Ahmed 19270 Tirmidzi :15 : Chapter 29 : Hadees 1371)

☆ The Prophet (peace_be_upon_him) said: If anyone surrounds a land with a wall, it belongs to him. (Abu Dawud :: Book 19 : Hadees 3071)

مسائل الرهن والقرض

About Loaning and Pledging

{وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ؕ وَلَا تَكْتُمُوا الشَّهَادَةَ ؕ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ قَلْبُهٗ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝} (البقرۃ۔ ۲۸۳)

And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it – his heart is indeed sinful, and Allah is Knowing of what you do. (AL Baqarah, 283)

☆ Narrated Abu Huraira: (R.A) Allah's Apostle said, "The mortgaged animal can be used for riding as long as it is fed and the milk of the milch animal can be drunk according to what one spend on it. The one who rides the animal or drinks its milk should provide the expenditures."
(Bukhari :: Book 3 :: Volume 45 :: Hadees 689)

☆ Abu Sa'id al-Khudri (Allah be pleeased with him) reported that in the time of Allah's Messenger (may peace be upon him) a man suffered loss in fruits he had bought and his debt increased; so Allah's Messenger (may peace be upon him) told (the people) to give him charity and they gave him charity, but that was not enough to pay the debt in full, whereupon Allah's Messenger (may peace be upon him) said to his creditors:" Take what you find, you will have nothing but alms. (Muslim :: Book 10 : Hadees 3777)

☆ Abu Rafi' reported that Allah's Messenger (may peace be upon him) took from a man as a loan a young camel (below six years). Then the camels of Sadaqa were brought to him. He ordered Abu Rafi' to return to that person the young camel (as a return of the loan). Abu Rafi' returned to him and said: I did not find among them but better camels above the age of six. He (the Holy Propet) said: Give that to him for the best men are those who are best in paying off the debt. (Muslim :: Book 10 : Hadees 3896)

☆ It has been reported on the authority of 'Amr b. al-'Aas that the Messenger of Allah (may peace be upon him) said: All the sins of a Shahid (martyr) are forgiven except debt. (Muslim :: Book 20 : Hadees 4649)

☆ Sayyidina Abu Hurayrah (R.A) reorted that Allah’s Messenger (S.A.W) said, “The Believer’s heart is suspended with his debt till it is paid.” (Ahmed10160 Ibn e Majah 2413 Tirmidzi :10- BOOK OF FUNERALS: Chapter 77:Hadees 1080)

☆ Narrated Ash-Sharid: The Prophet (peace_be_ upon_ him) said: Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him. Ibn al-Mubarak said that "dishonour" means that he may be spoken to roughly and "punish" means he may be imprisoned for it. Dawud :: Book 24 : Hadees 3621

☆ Sayyidina Thawban (R.A) reported that Allah’s Messenger (S.A.W) said, “He who dies while he is free from pride from cheating in spoils of war, and from debt, will enter paradise.’ (Ahmed 22432 Tirmidzi :24 Chapter 21:Hadees 1578)

مسائل المعاونة والهدية

About Donations and Gifts

☆ Narrated Ibn 'Umar: (R.A) Umar bin Khattab got some land in Khaibar and he went to the Prophet to consult him about it saying, "O Allah' Apostle got some land in Khaibar better than which I have never had, what do you suggest that I do with it?" The Prophet (S.A.W) said, "If you like you can give the land as endowment and give its fruits in charity." So Umar gave it in charity as an endowment on the condition that would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests; and that there would be no harm if the guardian of the endowment ate from it according to his need with good intention, and fed others without storing it for the future." (Bukhari :: Book 3 :: Volume 50 :: Hadees 895)

☆ Nu'man b. Bashir (R.A) reported that his father brought him to Allah's Messenger (may peace be upon him) and said: I have donated this slave of mine to my son. Allah's Messenger (may peace be upon him) said: Have you donated to every one of your sons (a slave) like this? He said: No. Thereupon Allah's Messenger (may peace he upon him) said: Then take him back. (Muslim :: Book 12 : Hadees 3961)

☆ Narrated Abdullah Ibn Umar ; Abdullah Ibn Abbas: The Prophet (peace_be_upon_him) said: It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child. One who gives a gift and then takes it back is like a dog which eats and vomits when it is full, then returns to its vomit. (Abu Dawud :: Book 23 : Hadees 3532)

☆ Narrated Abu Huraira: The Prophet said, "O Muslim women! None of you should look down upon the gift sent by her she-neighbour even if it were the trotters of the sheep (fleshless part of legs)." (Bukhari :: Book 3 :: Volume 47 :: Hadees 740)

About Inheritance...مسائل الترکة

{يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِۚ فَاِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَکَۚ وَاِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُؕ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَکَ اِنْ كَانَ لَهٗ وَلَدٌۚ فَاِنْ لَّمْ يَكُنْ لَّهٗ وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُۚ فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ فَلِاُمِّهِ السُّدُسُ مِنْۘ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍؕ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًاؕ فَرِيْضَةً مِّنَ اللّٰهِؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا۝ وَلَكُمْ نِصْفُ مَا تَرَکَ اَزْوَاجُكُمْ اِنْ لَّمْ يَكُنْ لَّهُنَّ وَلَدٌۚ فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۘ بَعْدِ وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍؕ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ وَلَدٌۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِّنْۘ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ بِهَآ اَوْ دَيْنٍؕ وَاِنْ كَانَ رَجُلٌ يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّلَهٗٓ اَخٌ اَوْ اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُۚ فَاِنْ كَانُوْٓا اَكْثَرَ مِنْ ذٰلِکَ فَهُمْ شُرَكَآءُ فِي الثُّلُثِ مِنْۘ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ اَوْ دَيْنٍۙ غَيْرَ مُضَآرٍّۚ وَصِيَّةً مِّنَ اللّٰهِؕ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ۝} (النساء ۱۲ـ۱۱)

Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt.Your parents or your children– you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah,and Allah is Knowing and Forbearing.(AL Nisa, 11-12)

{يَسْتَفْتُوْنَکَ ط قُلِ اللّٰهُ يُفْتِيْكُمْ فِى الْكَلٰلَةِ ط اِنِ امْرُؤٌ هَلَکَ لَيْسَ لَهٗ وَلَدٌ وَّلَهٗٓ اُخْتٌ فَلَهَا نِصْفُ
مَا تَرَکَ ج وَهُوَ يَرِثُهَآ اِنْ لَّمْ يَكُنْ لَّهَا وَلَدٌ ط فَاِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثٰنِ مِمَّا تَرَکَ ط وَاِنْ كَانُوْٓا

اِخْوَۃً رِّجَالًا وَّنِسَآءً فَلِلذَّکَرِ مِثْلُ حَظِّ الْاُنْثَیَیْنِ ؕ یُبَیِّنُ اللّٰہُ لَکُمْ اَنْ تَضِلُّوْا ؕ وَاللّٰہُ بِکُلِّ شَیْءٍ عَلِیْمٌ ۝} (النساء۔ ١٧٦)

They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things. (AL Nisa, 176)

{وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰکِیْنُ فَارْزُقُوْھُمْ مِّنْہُ وَقُوْلُوْا لَھُمْ قَوْلًا مَّعْرُوْفًا ۝} (النساء۔ ٨)

And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them something] out of it [i.e., the estate] and speak to them words of appropriate kindness. (AL Nisa, 8)

☆Narrated Usama bin Zaid: the Prophet said, "A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim.")Bukhari :: Book 8 :: Volume 80 :: Hadees 756)

مسائل الوصایا

About Wills

☆ Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is the duty of a muslim man who has something to be given as a bequest not to spend two nights without writing a will about it." (Malik :: Book 37 : Hadees 37.1.1)

☆ Sa'd ibn Abu Waqas (R.A) narrated I fell ill during the year of the conquest of Makkah and found myself on the point of death. Allah's Messenger (S.A.W) came to me and enquired about my health. I said, "O Messenger of Allah, I have abundant wealth and no one but my one daughter will inherit me. So, I bequeath all my wealth." He said, "No." So, I said, "Two-thirds", but he said," No" I said, "A half ", but he again said, "No." I said "Then, one-third." He agreed, 'One-third, but one-third is much. Indeed, if you leave your heirs rich, it is better than to leave them poor, begging from people. You will not spend anything without being rewarded for it, even the morsel you raise to the mouth of your wife (Ahmed 1546, Bukhari 56, Muslim 1628, Abu Dawud 2864, Ibn Majah 2708, Nisai 3626 Tirmidzi :33 : Chapter 1:Hadees 2123)

☆ Narrated AbuHurayrah: I heard the Apostle of Allah (peace_be_upon_him) say: Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir. (Abu Dawud :: Book 17 : Hadees 2864)

CHAPTER-14 الرابع عشر:

About Marriage Institute...كتاب النكاح

☆ Narrated 'Abdullah: We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." (Bukhari :: Book 7 :: Volume 62 :: Hadees 4)

☆ Narrated Abu Huraira: The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers. (Bukhari :: Book 7 :: Volume 62 :: Hadees 27)

☆ Sayyidina Abu Hurayrah (R.A) reported that Allah's Messenger (S.A.W) said, Three people have a right to Allah's help: the warrior in Allah's path, the mukatab who resolves to pay and the one who marries with intention of being chaste." (Nisai 3120., Ibn e Majah 2518, Ahmed 9637 Tirmidzi : 25 :Chapter 20:Hadees 1661)

☆ Sayyidina Abu Hurayrah (R.A) reported that Allah's

Messenger (S.A.W) said, “When a man proposes marriage and you are pleased with his religion and his character then marry (your daughter) to him. If you do not do it then there would be mischief on earth and much corruption”. (Ibn e Majah 1967 Tirmidzi :11- :Chapter 3:Hadees 1086)

مسائل غیر ذورحم محرم

About Non-Relatives

☆ Bahz ibn Hakim reported from his father who from his grandfather that he asked the Prophet (S.A.W) from whom they should conceal their awrah and from whom not. He said, “Guard your awrah except from your wife and what your right hand possesses (female slaves).” He asked, “O Messenger of Allah (S.A.W) what when people are with each other?” He said, “If it is possible that no one may observe your private parts, see that none sees them.” He asked, “O Prophet (S.A.W) of Allah what if one of us is alone?” He said, “But Allah has more right that people should be ashamed before Him.” (Ahmed 20054 Tirmidzi : 46 :Chapter 39:Hadees 2803)

☆ Umm Salama reported that she had a eunuch (as a slave) in her house. Allah's Messenger imay peace be upon him) was once in the house that he (the eunuch) said to the brother of Umm Salama: Abdullahb. Aba Umayya. if Allah grants you victory in Ta'if on the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger (may peace be upon him) heard this and he said: Such (people) should not visit you. (Muslim :: Book 26 : Hadees 5415)

☆ Narrated 'Uqba bin 'Amir: Allah's Apostle said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet replied: The in-laws of the wife are death itself.

(Bukhari :: Book 7 :: Volume 62 :: Hadees 159)

☆ Narrated Abu Huraira: The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)." (Bukhari :: Book 7 :: Volume 62 :: Hadees 67)

☆ Narrated Abdullah ibn Abbas: A virgin came to the Prophet (peace_be_upon_him) and mentioned that her father had married her against her will, so the Prophet (peace_be_upon_him) allowed her to exercise her choice. (Abu Dawud :: Book 11 : Hadees 20)

Miscellaneous...مسائل شتی

☆ Uqba b. Amir (Allah be pleased with him) reported Allah's Messenger (may peace be upon him) as saying: The most worthy condition which must be fulfilled is that which makes sexual intercourse lawful. In the narration transmitted by Ibn Muthanna (instead of the word" condition") it is" conditions". (Muslim:: Book 8:Hadees 3302)

Abu Huraira (Allah be pleased with him) reported Allah's Apostle (may peace be upon him) as saying: A man must not make proposal of marriage to a woman when his brother has done so already. And he must not offer a price for a thing for which his brother had already offered a price; and a woman must not be combined in marriage with her father's sister, nor with her mother's sister, and a woman must not ask to have her sister divorced in order to deprive her of what belongs to her, but she must marry, because she will have what Allah has decreed for her.

(Muslim :: Book 8 : Hadees 3274)

☆ Narrated 'Ali bin Abi Talib: On the day of Khaibar, Allah's Apostle forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat. (Bukhari :: Book 5 :: Volume 59 :: Hadees 527)

من صرح بالتحلیل

Women to whom Getting Married is Warrantable

النساء المهاجرات

With Migrated Women

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ

عَلِمۡتُمُوۡهُنَّ مُؤۡمِنٰتٍ فَلَا تَرۡجِعُوۡهُنَّ اِلَى الۡكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمۡ وَلَا هُمۡ يَحِلُّوۡنَ لَهُنَّ ؕ وَاٰتُوۡهُمۡ مَّاۤ
اَنۡفَقُوۡا ؕ وَلَا جُنَاحَ عَلَيۡكُمۡ اَنۡ تَنۡكِحُوۡهُنَّ اِذَاۤ اٰتَيۡتُمُوۡهُنَّ اُجُوۡرَهُنَّ ؕ وَلَا تُمۡسِكُوۡا بِعِصَمِ
الۡكَوَافِرِ وَسۡـَٔلُوۡا مَاۤ اَنۡفَقۡتُمۡ وَلۡيَسۡـَٔلُوۡا مَاۤ اَنۡفَقُوۡا ؕ ذٰلِكُمۡ حُكۡمُ اللّٰهِ ؕ يَحۡكُمُ بَيۡنَكُمۡ ؕ وَاللّٰهُ عَلِيۡمٌ
حَكِيۡمٌ ۝} (الممتحنۃ۔ ۱۰)

you as emigrants, examine [i.e., test] them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give them [i.e., the disbelievers] what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation [i.e., mahr]. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them [i.e., the disbelievers] ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise. (AL Mumtahinah, 10)

النكاح مع المتبنی

With Adopted Women

{لَا يَكُوۡنَ عَلَى الۡمُؤۡمِنِيۡنَ حَرَجٌ فِيۡۤ اَزۡوَاجِ اَدۡعِيَآئِهِمۡ اِذَا قَضَوۡا مِنۡهُنَّ وَطَرًا ؕ وَكَانَ اَمۡرُ اللّٰهِ
مَفۡعُوۡلًا ۝} (الأحزاب۔ ۳۷)

There not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e.,decree]of Allah accomplished.(AL Ahzab,37)

من صرح بالتحریم

Women to whom getting married is illegal

{وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً وَّمَقْتًا ؕ وَسَآءَ سَبِيْلًا ۝ حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ بِهِنَّ ز فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ز وَحَلَآئِلُ اَبْنَآئِكُمُ الَّذِيْنَ مِنْ اَصْلَابِكُمْ لا وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝} (النساء۔ ۲۳۔ ۲۲)

And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way. Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. (AL Nisa, 22-23)

{اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ز وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ج وَحُرِّمَ ذٰلِكَ

عَلَى الْمُؤْمِنِيْنَ٥}　　(النور۔٣)

The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers. (AL Nur, 3)

☆ Abu Huraira (Allah be pleased with him) reported Allah's Messenger (may peace upon him) having said this: One should not combine a woman and her father's sister, nor a woman and her mother's sister in marriage.
(Muslim :: Book 8 : Hadees 3268)

☆ Yahya related to me from Malik from Thawr ibn Zayd ad-Dili that Abdullah ibn Abbas said, "The milk which a child under two years old sucks, even if it is only one suck, makes the foster relatives haram." (Malik :: Book 30 : Hadees 30.1.4)

☆ Abu Wahb Jayshani reported that he heard Ibn Firoz Daylami narrate on the authority of his father that he met the Prophet (S.A.W) and said, “0 Messenger of Allah, I have embraced Islam and have two sisters as wives”. So, he said, “Choose whichever one you like”. (Ahmed 18062, Abu Dawud 2243, Ibn e Majah 1950 Tirmidzi:11:Chapter 33:Hadees 1132)

Warrantable Sexual Intercourse...المباشرة

{نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ز وَقَدِّمُوْا لِاَنْفُسِكُمْ ط وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ

مُّلٰقُوْهُ ؕ وَبَشِّرِ الْمُؤْمِنِیْنَ ۝ } (البقرۃ۔ ۲۲۳)

Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (AL Baqarah, 223)

{وَیَسْئَلُوْنَکَ عَنِ الْمَحِیْضِ ؕ قُلْ هُوَ اَذًی فَاعْتَزِلُوا النِّسَآءَ فِی الْمَحِیْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰی یَطْهُرْنَ ۚ فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَیْثُ اَمَرَکُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ یُحِبُّ التَّوَّابِیْنَ وَیُحِبُّ الْمُتَطَهِّرِیْنَ ۝ } (البقرۃ۔ ۲۲۲)

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (AL Baqarah, 222)

☆ Sayyidina Ali ibn Talib (R.A) reported that a villager met Allah’s Messenger and said, “0 Messenger of Allah, some of us happens to be in the desert where he might break wind and water is scarce there. (What must he do?)” So, Allah’s Messenger (S.A.W) said, “When that happens to any of you, let him make ablution. And do not have intercourse with women through their anus. Indeed, Allah is not ashamed of the truth”. (Abu Dawud 205 Tirmizi:12 Chapter

12:Hadees 1167)

☆ Abu Sa'id al-Khudri (Allah he pleased with him) reported that Allah's Messenger (may peace be upoin him) said: The most wicked among the people in the eye of Allah on the Day of judgment is the men who goes to his wife and she comes to him, and then he divulges her secret. (Muslim :: Book 8 : Hadees 3369)

☆ Narrated Ibn Muhairiz: I entered the Mosque and saw Abu Said Al-Khudri and sat beside him and asked him about Al-Azl (i.e. coitus interruptus). Abu Said said, "We went out with Allah's Apostle for the Ghazwa of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So when we intended to do coitus interrupt us, we said, 'How can we do coitus interruptus before asking Allah's Apostle who is present among us?" We asked (him) about it and he said, 'It is better for you not to do so, for if any soul (till the Day of Resurrection) is predestined to exist, it will exist." (Bukhari :: Book 5 :: Volume 59 :: Hadees 459)

Dowery...بیان المهر

{فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ فَرِيْضَةً ط وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ط اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝}(النساء۔ ۲۴)

So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise. (AL Nisa, 24)

☆ Abu Salama b. 'Abd al-Rahman reported: I asked 'A'isha, the wife of Allah's Messenger (may peace be upon him): What is the amount of dower of Allah's Messenger (may peace be upon him)? She said: It was twelve 'uqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of uqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger (may peace be upon him) to his wives. (Muslim :: Book 8 : Hadees 3318)

Beanfeast...الوليمة

☆ Narrated Safiyya bint Shaiba: The Prophet gave a banquet with two Mudds of barley on marrying some of his wives. (1 Mudd= 1 3/4 of a kilogram). (Bukhari :: Book 7 :: Volume 62 :: Hadees 101)

☆ Jabir (Allah be pleased with him) reported that Allah's Messenger (may peace he upon him) said: When any one of you is invited to a feast, he should accept it. He may eat if he likes, or he may abandon (eating) if he likes. Ibn Mathanni did not make mention of the word" feast". (Muslim :: Book 8 : Hadees 3346)

☆ Abu Haraira (Allah be pleased with him) reported Allah's

Apostle (may peace be upon him) as saying. The worst kind of food is at the wedding feast from which one who comes is turned away, and he who refuses it is invited, and he who did not accept the invitation disobeyed Allah and His Messenger (may peace be upon him). (Muslim :: Book 8 : Hadees 3353)

☆ Narrated Abdullah ibn Umar: The Prophet (peace_ be_ upon_ him) said: He who does not accept an invitation which he receives has disobeyed Allah and His Apostle of, and he who enters without invitation enters as a thief and goes out as a raider.(Abu Dawud ::Book 27 : Hadees 3732)

المعاملة الحسنة وحقوق الزوجات

Good Conduct and Rights for Wives

{اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ط فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ط وَالّٰتِىْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ج فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ط اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝}

(النساء۔ ۳۴)

Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them.160 But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

☆ Narrated Abu Huraira: Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely." (Bukhari :: Book 4 :: Volume 55 :: Hadees 548)

☆ Narrated Abu Huraira: Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning." (Bukhari :: Book 4 :: Volume 54 :: Hadees 460)

☆ Sayvidina Abu Hurayrah (R.A)reported that the Prophet (S.A.W) said, If I were Io command anyone to prostrate to anyone, I would have commanded woman to prostrate to her husband. (Tirmidzi : 12 Chapter 10:Hadees 1162)

☆ Sayyidah Umm Salamah (R.A) reported that Allahs Messenger (S.A.W) said, Any woman, who spends the night while her husband is pleased with her, will enter Paradise. (Ibn e Majah 1854 Tirmidzi:12 Chapter 10: Hadees 1164)

☆ Sayyidah Aisha (R.A) narrated: Allah’s Messenger (S.A.W) said, “The Believer in terms of faith is he who is best of them in manners and mild to his family.” (Ahmed

24259 ,Tirmidzi:43- :Chapter 6:Hadees 2621)

العدل بین الزوجات

Balanced Behaviour with Wives

{وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلاَ تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ط وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝}

(النساء۔ ۱۲۹)

And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah – then indeed, Allah is ever Forgiving and Merciful. (AL Nisa,129)

☆ Sayyidina Abu Hurayrah (R.A) reported that the Prophet (S.A.W) said, “If a man has two wives and he does not treat them equally then he will come on the Day of Resurrection with one of his sides decayed (or sagging)”. (Ahmed 25165, Abu Dawud 2133, Ibn e Majah 1969 Tirmidzi : 11 Chapter 41:Hadees 1143)

حسن المعاشرة بالنسوة المکروهة

Good Conduct with Ugly Wife

{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ط وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ج وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ج فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ۝} (النساء۔ ۱۹)

O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allah makes therein much good. (AL Nisa, 19)

بیان الطلاق والخلع

Divorce & Separation

{یٰٓاَیُّھَا النَّبِیُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْھُنَّ لِعِدَّتِھِنَّ وَاَحْصُوا الْعِدَّةَ ج وَاتَّقُوا اللّٰہَ رَبَّکُمْ ج لَا
تُخْرِجُوْھُنَّ مِنْم بُیُوْتِھِنَّ وَلَا یَخْرُجْنَ اِلَّآ اَنْ یَّاْتِیْنَ بِفَاحِشَةٍ مُّبَیِّنَةٍ ط وَتِلْکَ حُدُوْدُ اللّٰہِ ط وَمَنْ یَّتَعَدَّ
حُدُوْدَ اللّٰہِ فَقَدْ ظَلَمَ نَفْسَہٗ ط لَا تَدْرِیْ لَعَلَّ اللّٰہَ یُحْدِثُ بَعْدَ ذٰلِکَ اَمْرًا ○ فَاِذَا بَلَغْنَ اَجَلَھُنَّ
فَاَمْسِکُوْھُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْھُنَّ بِمَعْرُوْفٍ وَّاَشْھِدُوْا ذَوَیْ عَدْلٍ مِّنْکُمْ وَاَقِیْمُوا الشَّھَادَةَ
لِلّٰہِ ط ذٰلِکُمْ یُوْعَظُ بِہٖ مَنْ کَانَ یُؤْمِنُ بِاللّٰہِ وَالْیَوْمِ الْاٰخِرِ ط وَمَنْ یَّتَّقِ اللّٰہَ یَجْعَلْ لَّہٗ مَخْرَجًا ○}
(الطلاق۔ ۲۔ ۱)

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period,and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last Day. And whoever fears Allah – He will make for him a way out.(AL Talaq, 1-2)

{وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ۝}

(النساء۔ ۱۳۰)

But if they separate [by divorce], Allah will enrich each of them from His abundance.And ever is Allah Encompassing and Wise. (AL Nisa, 130)

☆ Narrated Muharib: The Prophet (peace_be_upon_him) said: Allah did not make anything lawful more abominable to Him than divorce. (Dawud :: Book 12 : Hadees 2172)

☆ Narrated AbuHurayrah: The Prophet (peace_be_ upon_ him) said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final). (Abu Dawud :: Book 12 : Hadees 2189)

ان اردتم الطلاق فلا تأخذوا منه شيئا

Forbidance of Snatching things after Divorce

{وَاِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝ وَكَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّاَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ۝} (النساء۔ ۲۱۔۲۰)

But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin? And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant? (AL Nisa, 20-21)

اللعان والزنا

Curses and Adultery

☆ Narrated Abu Huraira: The Prophet; said, "Allah has a sense of Ghira, and Allah's sense of Ghira is provoked when a believer does something which Allah has prohibited." (Bukhari :: Book 7 :: Volume 62 :: Hadees 150)

☆ Narrated Al-Mughira: Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Apostle who then said, "You people are astonished at Sa'd's Ghira. By Allah, I have more Ghira than he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made unlawful Shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good)." 'Abdul Malik said, "No person has more Ghira than Allah." (Bukhari

:: Book 9 :: Volume 93 :: Hadees 512)

☆ Narrated Abu Huraira: A bedouin came to Allah's Apostle and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Apostle said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Apostle! It resulted from hereditary disposition." The Prophet said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet did not allow him to deny his paternity of the child. (Bukhari :: Book 9 :: Volume 92 :: Hadees 417)

Sa'd and Abu Bakra each one of them said: My ears heard and my hearing preserved it that Mohammad (peace and blessings be upon him) observed: He who claimed for another one his fatherhood besides his own father knowingly that he was not his father-to him Paradise is forbidden. Muslim :: Book 1 : Hadees 121)

☆ Narrated AbuHurayrah: AbuHurayrah heard the Apostle of Allah (peace_be_upon_him) say when the verse about invoking curses came down: Any woman who brings to her family one who does not belong to it has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not bring her into His Paradise. Allah, the Exalted, will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last. (Abu Dawud :: Book 12 : Hadees 2256)

☆ Narrated Abdullah ibn Amr ibn al-'As: A man got up and said: Apostle of Allah, so-and-so is my son; I had illicit intercourse with his mother in the pre-Islamic period. The Apostle of Allah (peace_be_upon_him) said: There is no unlawful claiming of paternity in Islam. What was done in pre-Islamic times has been annulled. The child is attributed to the one on whose bed it is born, and the fornicator is deprived of any right.(Abu Dawud::Book 12 : Hadees 2267)

بيان العدة

Waiting Period of a Divorced Woman

☆Narrated Zainab bint Abi Salama :I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophets saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days' (Bukhari :: Book 2 :: Volume 23 :: Hadees 371)

☆ Narrated Um 'Atiyya: The Prophet said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb" Um 'Atiyya added: The Prophet said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense). (Bukhari :: Book 7 :: Volume 63 :: Hadees 255)

الصبی وکفالته

Reaching the age of Maturity (of Kids) and their patronage

{وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَعَلَى الْمَوْلُوْدِ لَهٗ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُوْدٌ
لَّهٗ بِوَلَدِهٖ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِکَ ۚ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ
عَلَيْهِمَا ؕ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ بِالْمَعْرُوْفِ
ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○}

Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do. (AL Baqarah, 233)

☆Narrated AbuHurayrah: I heard a woman who came to the Apostle of Allah (peace_be_upon_him) while I was sitting with him, and she said: My husband wishes to take away my son, Apostle of Allah, and he draws water for me from the well of AbuInabah, and he has been good to me. The Apostle of Allah (peace_be_upon_him) said: Cast lots for him. Her husband said: Who is disputing with me about my son? The Prophet (peace_be_upon_him) said: This is your father and this your mother, so take whichever of them you wish by the hand. So he took his mother's hand and she went away with him. (Abu Dawud :: Book 12 : Hadees 2270)

About Swearing ...الأيمان والنذر

☆Narrated Ibn 'Umar: (R.A) Narrated Ibn 'Umar: that he found 'Umar bin Al-Khattab in a group of people and he was swearing by his father. So Allah's Apostle called them, saying, "Verily! Allah forbids you to swear by your fathers. If one has to take an oath, he should swear by Allah or otherwise keep quiet." (Bukhari ::Book 8 ::Volume 73:: Hadees 129)

☆Narrated AbuHurayrah: The Prophet (peace_be_upon_him) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by

Allah only when you are speaking the truth. (Abu Dawud :: Book 21 : Hadees 3242)

* * *

CHAPTER-15

بیــان القصاص

About Retaliation

{وَ كَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ لا وَ الْعَيْنَ بِالْعَيْنِ وَ الْاَنْفَ بِالْاَنْفِ وَ الْاُذُنَ بِالْاُذُنِ وَ السِّنَّ بِالسِّنِّ لا وَ الْجُرُوْحَ قِصَاصٌ ط فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ط وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝}

(المائدۃ۔ ۴۵)

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed – then it is those who are the wrongdoers [i.e., the unjust]. (AL Maidah, 45)

{يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلٰى ط اَلْحُرُّ بِالْحُرِّ وَ الْعَبْدُ بِالْعَبْدِ وَ الْاُنْثٰى بِالْاُنْثٰى ط فَمَنْ عُفِىَ لَهٗ مِنْ اَخِيْهِ شَىْءٌ فَاتِّبَاعٌ م بِالْمَعْرُوْفِ وَ اَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ط ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ط فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ۝ وَلَكُمْ فِى الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِى الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ۝} (البقرۃ۔ ۱۷۹۔ ۱۷۸)

O you who have believed, prescribed for you is legal retribution for those murdered – the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother [i.e., the killer] anything, then there should be a suitable follow-up and payment to him [i.e., the deceased's heir or legal representative] with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous. (AL Baqarah, 178-179)

☆Abdullah (b. Mas'ud) reported Allah's Messenger (may peace be upon him) as saying: It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allah, and I am the Messenger of Allah, but in one of the three cases: the married adulterer, a life for life, and the deserter of his Din (Islam), abandoning the community. (Muslim :: Book 16 : Hadees 4152)

About Murder...بیان القتل

{اَنَّهٗ مَنْ قَتَلَ نَفْسًام بِغَیْرِ نَفْسٍ اَوْ فَسَادٍ فِی الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِیْعًاط وَمَنْ اَحْیَاهَا فَكَاَنَّمَاۤ اَحْیَا النَّاسَ جَمِیْعًاط O} (المائده: ٣٢)

whoever kills a soul unless for a soul or for corruption [done] in the land – it is as if he had slain mankind entirely. And whoever saves one – it is as if he had saved mankind entirely. (AL Maidah, 32)

☆Narrated Ibn 'Umar: Allah's Apostle said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Bukhari :: Book 9 :: Volume 83 :: Hadees 2)

☆It is narrated on the authority of Miqdar b. Aswad that he said. Messenger of Allah, you just see (here is a point): If I encountered a person amongst the infidels (in the battlefield) and he attacked me and struck me and cut off one of my hands with the sword. Then he (in order to protect himself from me) took shelter of a tree and said: I become Muslim for Allah's sake. Messenger of Allah, can I kill him after he had uttered this? The Messenger of Allah (may peace be upon him) said: Do not kill him. I (the narrator) said: Messenger of Allah, he cut off my hand and uttered this after amputating it; should I then kill him? The Messenger of Allah (may peace be upon him) said: Don't kill him, for I you kill him, verily he would be in a position where you had been before killing him and verily you would be in a position where he had been before uttering (kalima). (Muslim :: Book 1 : Hadees 173)

☆Khalid said to us: Abdullah ibn AbuZakariyya told us: I heard Umm ad-Darda' say: I heard AbudDarda' say: I heard the Apostle of Allah (peace_be_upon_him) say: It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer. (Abu Dawud :: Book 35 : Hadees 4257)

بیان الدیات

Abuot Blood-Money

{وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَأً ج وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّ دِيَةٌ

مُّسَلَّمَةٌ اِلٰٓی اَهۡلِهٖۤ اِلَّاۤ اَنۡ یَّصَّدَّقُوۡا ؕ فَاِنۡ کَانَ مِنۡ قَوۡمٍ عَدُوٍّ لَّکُمۡ وَهُوَ مُؤۡمِنٌ فَتَحۡرِیۡرُ رَقَبَةٍ مُّؤۡمِنَةٍ ؕ
وَاِنۡ کَانَ مِنۡ قَوۡمٍ ۭ بَیۡنَکُمۡ وَبَیۡنَهُمۡ مِّیۡثَاقٌ فَدِیَةٌ مُّسَلَّمَةٌ اِلٰٓی اَهۡلِهٖ وَتَحۡرِیۡرُ رَقَبَةٍ مُّؤۡمِنَةٍ ۚ فَمَنۡ لَّمۡ
یَجِدۡ فَصِیَامُ شَهۡرَیۡنِ مُتَتَابِعَیۡنِ ۫ تَوۡبَةً مِّنَ اللّٰهِ ؕ وَکَانَ اللّٰهُ عَلِیۡمًا حَکِیۡمًا ○ وَمَنۡ یَّقۡتُلۡ مُؤۡمِنًا مُّتَعَمِّدًا
فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِیۡهَا وَغَضِبَ اللّٰهُ عَلَیۡهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِیۡمًا ○}
(النساء، ٩٣۔٩٢)

And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise. But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment. (AL Nisa, 92-93)

☆Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) said: Anyone who practises medicine when he is not known as a practitioner will be held responsible. (Abu Dawud :: Book 39 : Hadees 4569)

بيـــان الغرامـة

Every action has a re-action

☆Sa’eed ibn Zayd ibn Amr ibn Nufayl narrated that the Prophet (S.A.W) said. “If anyone is killed in defence of his property then he is a martyr. And he who usurps (another’s) land will be garlanded with seven earths on the day of resurrection.” (Ahmed 1628, Bukhari 2452, Abu Dawud 4772, Muslim 1610, Ibn e Majah 2580 Tirmidzi : 16 : Chapter 22:Hadees 1423)

☆Narrated Abu Huraira: That he heard Allah's Apostle saying, "We (Muslims) are the last (to come) but (will be) the foremost (on the Day of Resurrection)." And added, "If someone is peeping (looking secretly) into your house without your permission, and you throw a stone at him and destroy his eyes, there will be no blame on you." (Bukhari :: Book 9 :: Volume 83 :: Hadees 26)

Prohibited matters ...الأحكام الممنوعة

☆ Narrated Abu Huraira: The Prophet said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of fire (Hell)" (Bukhari :: Book 9 :: Volume 88 :: Hadees 193)

☆ This Hadees has been transmitted on the authority of Abu Huraira and in the Hadees transmitted on the authority of Ibn Hatim Allah's Apostle (may peace be upon him) is reported to have said: When any one of you fights with his brother, he should avoid his face for Allah created Adam in His own image. (Muslim :: Book 32 : Hadees 6325)

☆Sayyidina Sa'eed ibn Zayd (R.A) reported that Allah's Messenger (S.A.W) said, "He who is killed in defence of his property is a martyr. He who is killed in self defence is a martyr. He who is killed in defence of his religion is a martyr. And, he who is killed in defence of his family is a martyr." (Abu Dawud 4772, Nisai 4102, Ibn e Majah 2580, Ahmed 1652 Tirmidzi:16 :Chapter 22:Hadees 1426)

القتال بالمرتدین والمفسدین

Killing the Abjurer & the Corrupt one

{وَلَا تَقْتُلُوا النَّفْسَ الَّتِیْ حَرَّمَ اللّٰہُ اِلَّا بِالْحَقِّ ط ذٰلِکُمْ وَصّٰکُمْ بِہٖ لَعَلَّکُمْ تَعْقِلُوْنَ o}

(الأنعام۔ ١٥١)

And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason." (AL Anam, 151)

☆Narrated 'Abdullah bin 'Umar: The Prophet said, "After me (i.e. after my death), do not become disbelievers, by striking (cutting) the necks of one another. (Bukhari :: Book 9 :: Volume 83 :: Hadees 7)

☆ Abu Bakra reported Allah's Messenger (may peace be upon him) as saying: When two Muslims (confront each other) and the one amongst them attacks his brother with a weapon, both of them are at the brink of Hell-Fire. And when one of them kills his companion, both of them get into Hell-Fire. (Muslim :: Book 41 : Hadees 6901)

☆ Narrated AbdurRahman ibn AbuLayla: The Companions of the Prophet (peace_be_upon_him) told us that they were travelling with the Prophet (peace_be_upon_him). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (peace_be_upon_him) said: It is not lawful for a Muslim that he frightens a Muslim. (Abu Dawud :: Book 41 : Hadees 4986)

☆Sayyidina Jundub (R.A) reported that Allah's Messenger said, "The prescribed punishment on a sorcerer is execution by sword." (Tirmidzi :17 (Prescribed Punishments) :Chapter 27 :Hadees 1465)

The Sentences...الحدود

☆ Ubada b. as-Samit reported: Allah's Messenger (may peace be upon him) as saying: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death. (Muslim :: Book 17 : Hadees 4191)

☆ Narrated Abdullah ibn Amr ibn al-'As: The Prophet (peace_be_upon_him) said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out. (Abu Dawud :: Book 38 : Hadees 4363)

☆ Sayyidina Ayshah reported that Allah's Messenger (S.A.W) said "Avert as far as possible, infliction of prescribed punishment on Muslims. And if there is any way out then let them go, for, it is better for an imam to err while forgiving than to err while giving a punishment." (Tirmidzi:17- (Prescribed Punishments):Chapter 2: Hadees1429)

☆ Sayyidina Ibn Abbas (R.A) reported that Allah's Messenger ' said, "If you see anyone do the deed of the people of Lut Is then kill the doer and one with whom it is done." (Abu Dawud 4462 Tirmidzi:17-(Prescribed Punishments) :Chapter 24:Hadees 1461)

☆ Abu Barda Ansari reported Allah's Messenger (may peace be upon him) as saying: None should be given more than ten lashes, but in case of any Hadd out of the Huded of Allah. (Muslim :: Book 17 : Hadees 4234)

☆ Sayyidina Ibn Abbas (R.A) narrated; The Prophet (SAW) said, "if anyone commits adultery with a mahram woman then kill him.” (Ibn e Majah 2568 Tirmidzi : 17 :Chapter 29:Hadees 1467)

قطع الید فی السرقة

Cutting the hand in case of committing theft

{وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ o فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ o} (المائدة: ۳۸۔۳۹)

[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise. But whoever repents after his wrongdoing and reforms, indeed, A, Allah is Forgiving and MIlah will turn to him in forgiveness. Indeederciful. (A L Maidah,38-39)

☆ A'isha reported that Allah's Messenger (may peace be upon him) cut off the hand of a thief for a quarter of a dinar rid upwards. (Muslim :: Book 17 : Hadees 4175)

الشفاعة فی الحدود

Intercession in terms of religious matters

☆ Narrated 'Aisha: The people of the Quraish tribe were worried about the Makhzumiya woman. They said. "Nobody dare speak to him (i.e. the Prophet) except Usama bin Zaid as he is the most beloved to Allah's Apostle." Aisha said, "A woman from Bani Makhzumiya committed a theft and the people said, 'Who can intercede with the Prophet for her?' So nobody dared speak to him (i.e. the Prophet) but Usama bin Zaid spoke to him. The Prophet said, 'If a reputable man amongst the children of Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e. the daughter of the Prophet) if she committed a theft." (Bukhari :: Book 5 :: Volume 57 :: Hadees 79)

الحدود فی الخمر

Sentence of drinking wine

☆ Narrated Anas: The Prophet lashed a drunk with dateleaf stalks and shoes. And Abu Bakr gave a drunk forty lashes. (Bukhari :: Book 8 :: Volume 81 :: Hadees 767)

☆ Yahya related to me from Malik from Thawr ibn Zayd ad-Dili that Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abi Talib said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies." (80 lashes is the same amount as for slandering) Umar gave eighty lashes for drinking wine. (Malik :: Book 42 : Hadees 42.1.2)

لیس الدعاء علی المعاقب

No curse against the sentenced one

☆ Narrated 'Umar bin Al-Khattab: During the lifetime of the

Prophet there was a man called 'Abdullah whose nickname was Donkey, and he used to make Allah's Apostle laugh. The Prophet lashed him because of drinking (alcohol). And one-day he was brought to the Prophet on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him ! How frequently he has been brought (to the Prophet on such a charge)!" The Prophet said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle." (Bukhari :: Book 8 :: Volume 81 :: Hadees 771)

الزواجر لشارب الخمر

Reprehension for the (Hard) drinkers

☆ Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this world and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter. (Muslim :: Book 23 : Hadees 4963)

☆ Narrated Daylam al-Himyari: I asked the Prophet (peace_be_upon_him) and said: Apostle of Allah! we live in a cold land in which we do heavy work and we make a liquor from wheat to get strength from if for our work and to stand the cold of our country. He asked: Is it intoxicating? I replied: Yes. He said: You must avoid it. I said: The people will not abandon it. He said: If they do not abandon it, fight
with them. (Abu Dawud :: Book 26 : Hadees 3675)

CHAPTER-16 الباب السادس عشر:

نظام الحکومة

The System of the Government

بيان الامارة والقضاء

About State Law and Judiciary

{يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِي الْاَمْرِ مِنْكُمْ ج فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ
فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلاً o}
(النساء۔ ۵۹)

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result. (AL Nisa, 59)

☆ Narrated Abu Huraira: That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise)." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

(Bukhari :: Book 4 :: Volume 52 :: Hadees 204)

☆ It has been narrated on the authority of Yahya b. Husain who learnt the tradition from his grandmother. Umm Husain. He said': I heard her say: I performed Hajjat-ul-Wada' in the company of the Messenger of Allah (may peace be upon him). He said a lot of things (on this occasion). Then I heard him say: If a maimed slave is appointed a commander over you the narrator says: I think she said:" a black stave" who leads you according to the Book of Allah, then listen to him and obey him.

(Muslim :: Book 20 : Hadees 4532)

☆ Narrated 'Abdullah: The Prophet said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadees No. 203, Vol. 4) (Bukhari :: Book 9 :: Volume 89 :: Hadees 258)

☆ It has been narrated (through a different chain of transmitters) on the authority of Ibn Abbas that the Messenger of Allah (may peace be upoh him) said: One who dislikes a thing done by his Amir should be patient over it, for anyone from the people who withdraws (his obedience) from the government, even to the extent of a handspan and died in that conditions, would die the death of one belonging to the days of jahilliyya. (Muslim :: Book 20 :

Hadees 4560)

☆ It has been narrated by Abu Huraira that the Holy Prophet (may pceace be upon him) said: Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do (in case we come to have more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them. (Muslim :: Book 20 : Hadees 4543)

☆ Abd al-Rahman b. Samura reported that Allah's Messenger (may peace be upon him) said to me: Abd al-Rahman b. Samura, don't ask for authority for if it is granted to you for asking for it, you would be commissioned for it (without having the support of Allah), but if you are granted it without your asking for it. You would be helped (by Allah) in it. (Muslim :: Book 15 : Hadees 4062)

☆ It has been narrated on the authority of Ibn 'Umar that the Holy Prophet (May be upon him) said: Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shal be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust (.Muslim :: Book 20 : Hadees 4496)

☆ It has been narrated on the authority of Abu Malik that Ubaidullah b. Ziyad visited Ma'qil b. Yaser in the latter's illness. Ma'qil said to him: I am narrating to you a tradition. If I were not at death's door, I would not narrate it to you. I heard the Messenger of Allah (may peace he upon him) say: A ruler who, having obtained control over the affairs of the Muslims, does not strive for their betterment and does not serve them sincerely shall not enter Paradise with them. (Muslim :: Book 20 : Hadees 4502)

☆ It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah (may peace be upon him) said: Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and GlorioUS. Either side of the Being is the right side both being equally mrneritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do. (Muslim :: Book 20 : Hadees 4493)

☆ Narrated Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." (Bukhari :: Book 9 :: Volume 88 :: Hadees 219)

☆ Narrated AbuHurayrah: The Prophet (peace_be_upon_him) said: He said: He who sticks to a king is perverted. This version adds: The nearer a servant (of Allah) goes to a king, the farther he keeps away from Allah. (Abu Dawud :: Book 16 : Hadees 2854)

☆ Narrated Al-Miqdam ibn Ma'dikarib: The Apostle of Allah (peace_be_upon_him) struck him on his shoulders and then said: You will attain success, Miqdam, if you die without having been a ruler, a secretary, or a chief. (Abu Dawud :: Book 19 : Hadees 2927)

☆ Narrated Uqbah ibn Amir: I heard the Apostle of Allah (peace_be_upon_him) as saying: One who wrongfully takes an extra tax (sahib maks) will not enter Paradise. (Abu Dawud :: Book 19 : Hadees 2931)

☆ Narrated Aisha, Ummul Mu'minin: The Apostle of Allah (peace_be_upon_him) said: When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers. (Abu Dawud :: Book 19 : Hadees 2926)

الرفق بالناس

Being Courteous to people

☆ Narrated Abu Musa: that when Allah's Apostle sent him and Mu'adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) (Bukhari :: Book 8 :: Volume 73 :: Hadees 145)

التقيد بالقرارات الصحيحة

Always Make the right Judgment

☆ Abd al-Rabmin b. Abu Bakra reported: My father dictated (and I wrote for him) to Ubaidullah b. Abu Bakra while he was the judge of Sijistan: Do not judge between two persons when you are angry, for I have heard Allah's Messenger (may peace be upon him) as saying: None of you should judge between two persons when he is angry. (Muslim :: Book 18 : Hadees 4264)

☆ Narrated Buraydah ibn al-Hasib: The Prophet (peace_ be_ upon_him) said: Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell. (Abu Dawud :: Book 24 : Hadees 3566)

☆ Narrated Mu'adh ibn Jabal: Some companions of Mu'adh ibn Jabal said: When the Apostle of Allah (peace_be_upon_him) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Apostle of Allah (peace_be_upon_him). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Apostle of Allah (peace_be_upon_him) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Apostle of Allah (peace_be_upon_him) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Apostle of Allah to find something which pleases the Apostle of Allah. (Abu Dawud :: Book 24 : Hadees 3585)

الامتناع من الخيانة فى الأمانة

Abstain of Dishonesty

☆ Narrated Khaula Al-Ansariya: I heard Allah's Apostle saying, "Some people spend Allah's Wealth (i.e. Muslim's wealth) in an unjust manner; such people will be put in the (Hell) Fire on the Day of Resurrection." (Bukhari :: Book 4 :: Volume 53 :: Hadees 347)

☆ Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) cursed the one who bribes and the one who takes bribe. (Abu Dawud :: Book 24 : Hadees 3573)

☆ Narrated AbuUmamah: The Prophet (peace_be_upon_him) said: If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury. (Abu Dawud :: Book 23 : Hadees 3534)

القضايا والشهادات

Decisions & Evidences

☆ It is narrated on the authority of Abu Umama that the Messenger of Allah (may peace be upon him) observed: He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Holy Prophet) replied: (Yes) even if it is the twig of the arak tree. (Muslim :: Book 1 : Hadees 252)

☆ Zaid b. Khalid al-Juhani reported Allah's Apostle (may peace be upon him) as saying: Should I not tell you of the best witnesses? He is the one who produces his evidence before he is asked for it. (Muslim :: Book 18 : Hadees 4268)

☆ Narrated Khuraym Ibn Fatik: The Apostle of Allah (peace_be_upon_him) offered the morning prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him. (Abu Dawud :: Book 24 : Hadees 3592)

☆ Narrated Abdullah ibn Amr ibn al-'As: The Apostle of Allah (peace_be_upon_him) rejected the testimony of a deceitful man and woman, of one who harbours rancour against his brother, and he rejected the testimony of one who is dependent on a family, and he allowed his testimony for other. (Abu Dawud :: Book 24 : Hadees 3593)

الباب السابع عشر: CHAPTER-17

شمائل الرسولA

Features of the Holy Prophet (S.A.W)

صورة الرسولA

Prophet's Personality Glimpses

Mohammad used to say, "I most resemble Adam, and my father Ibrahim most resembled me in external appearance and moral nature." He also used to say, "Before my Lord I have ten names: Mohammad, Ahmad, the Abolisher through whom Allah abolishes disbelief, the Last, there being no one after him; the Assembler, God assembles them after my step; I am the Apostle of mercy, the Apostle of repentance, the Apostle of war, the Follower, I follow all the people (Prophets); I am al-Qutham."

He is described as not being excessively short or tall. Rather, he was middle stature, when he walked by himself. However, there was not a tall person who walked with him, but that Mohammad appeared as tall as he. Very often two tall men flanked him, and he appeared as tall as they; but when they left him, they were tall, and Mohammad again appeared to be middle stature. Mohammad said, "The best [men] were of moderate stature." His complexion was azhar, neither brown nor very white. As for the term "azhar," it is defined as pure white unmixed with red or yellow or any other color. Moreover, Mohammad's uncle Abu Talib described him saying, "White, with his face the clouds were asked for rain. A feeder of the orphan, a protection for the widow."

His beads of sweat on his face were like pearls; they were more fragrant than the most pungent musk. As for his hair, he had beautiful curly hair, which was neither lank nor short and woolly. When he combed his hair, it appeared as streaks of sand. It is said that his hair touched his shoulders; whereas, most of the reports state that his hair reached the lobe of his ear. Mohammad used to make four plaits with each ear exposed between two plaits. He sometimes put his hair over his ears, so that the locks of hair on his temples appeared to be shining. The total number of white hair on his head and his beard did not exceed seventeen.

Mohammad was the most handsome and luminous of men. No one described him but that he likened him to the moon on the night of Badr. His anger and pleasure were seen in his face because of the purity of his skin.

Mohammad had a wide forehead and very long arched eyebrows. The brightness [of the gap] between his two eyebrows was as if the space was made of pure silver.

His eyes were very wide, black of pupil, and had a reddish tint. He had long eyelashes so that one was almost dubious of their length. The upper part of his nose was hooked, i.e., his nose was not humped. There was a space between his teeth, i.e., they were separated; and when he showed his teeth while laughing, they flashed like lightning.

He had the most beautiful lips and the most delicate closed mouth of all of the servants of Allah. He had broad even cheeks. He was not long or round faced. He had a thick beard which he let grow. He clipped his mustache. He had the most beautiful neck of all the servants of Allah-a neck that was neither long nor short. However, that part of his neck which was exposed to the sun and wind was like a kettle of silver mixed with gold, glistening because of the whiteness of the silver and the redness of the gold.

Mohammad had a broad chest, and his skin did not overlap. His chest was like a mirror in its evenness and the moon in its whiteness. Between his navel and upper chest there was a single hair which was stretched like a sword, there being no other hair on his chest or stomach. He had three belly folds; one of them was covered by the waist band, while the other two were visible. He had big, hairy shoulders; his chief bones were well covered with flesh, that is, for example, the shoulders, elbows, and hips. He had a wide back; between his shoulder blades there was the "seal of prophecy," which was adjacent to his right shoulder. In this place there was a black mole inclining toward yellow; around it were continuous hairs, as if they were from a mane of a horse. He was bulky of upper arm and forearm, and the bones of the forearm, i.e., his radius and ulna, were long. He was broad of palm and long of extremities. His fingers were as rods of silver. His palm was softer than silk; it was (his palm) as the perfumed hand of a perfumer, whether he did or did not perfume it. If someone shook his hand, when night fell the odor was still present. Mohammad put his hand on a boy's head, and this boy distinguishable from his fellows by the odor of his head. Mohammad was bulky of those parts of the body which are beneath the waist wrapper, i.e., of thigh and shank. He was well proportioned as regards fat. He became stout at the end of his life, but his flesh was almost as compact as formerly age, not having injured it.

Mohammad was the most forbearing, honest, just, and chaste of men. His hand never touched the hand of a woman over whom he did not have the right of control, with whom he did not have sexual relations, or who was unlawful for him to marry. He was the most generous of men. Neither a dinar nor a dirhem was left him in the evening. If something remained, and there was not anyone to whom he could give this excess-night having fallen unexpectedly-he did retire to his lodging until he was able to give this excess to who was in need of it.

Mohammad did not take of those things which Allah gave him, except his yearly provisions. He gave the remaining excess of his small quantity of dates and barley to chanty. He was never asked for anything but that he gave it [to him who asked]. Moreover he returned to his yearly provisions [which he stored for his family] and [taking of them] preferred him (the seeker) [over himself and his family]. Thus he was often in need before the end of the year, if nothing was presented to him. He patched his sandals and clothing, performed household duties, and ate meat with his women-folk. Mohammad was the most bashful of men and did not stare into anyone's face. He answered the invitation of the slave and the freeborn. He accepted presents, even if they consisted only of a draught of milk, or of a leg of rabbit; he ate them and requited equally for them. However, he did not eat of that which was offered to him as legal alms. He did not consider himself too great to answer the [ordinary] people and the poor. He became angry for Allah and not for his own sake. He exacted the truth even though it brought harm to him and his companions.

Mohammad, while fighting certain polytheists, was offered the help of other polytheists. However, he replied, "I do not seek assistance in conquest from a polytheist," even though he was with few men and in need of anyone who could increase his numbers.

One of the most virtuous and best of his companions was found murdered amongst the Jews, but Mohammad did not hasten against them nor did he exceed the course of justice. Rather he accepted no more than the blood price of a hundred female camels although his companions needed a single male camel with which they would be strengthened.

Because of hunger he at times tightened a stone around his stomach. He often ate what was at hand, did not reject what was available, and did he refrain from lawful food. If there was available a date without bread, he ate it; if there was roast meat, he ate it; if there was wheat or barley bread, he ate it; if there was sweets or honey, he ate it; if there was milk without bread, he was content with it; if there was a melon or fresh dates, he ate it. He did not eat reclining nor from a footed tray. He used his sole as a napkin. Until the time of his death, he did not dislike to eat wheat bread three days in succession as a sign that one [should] choose neither poverty nor avarice.

He attended feasts, visited the sick, attended funerals, and walked alone without a guard amongst his enemies. He was the humblest of men, the most silent without being insolent, and the most eloquent without being lengthy. He had the most joyful countenance, none of the affairs of the world awing him.

Mohammad wore what was at hand-at times a cloak covering the whole body, at times a striped-cloth garment of Yemen, at times a gown of wool. He wore any permissible garment which was available. His signet was of silver which he wore now on the little finger of his right hand, now on that of his left hand. He mounted his servant and others behind him on the same beast. He rode whatever was possible for him. At different times he rode a horse, a male camel, a gray she mule, an ass; at times he walked on foot, barefoot without a cloak, turban, or cap. He visited the sick in the farthest section in the city. He loved perfumes and disliked foul odors. He sat and ate with the poor. He showed regard to the people of virtue for their character and was intimate with the people of rank because of their piety. He did good for his kindred without preferring them to him who was more virtuous than they. He did not tyrannize anyone and accepted the excuse of him who begged his pardon.

He jested but he only spoke the truth. He laughed without bursting out into laughter. He witnessed the permitted games and did not disapprove of them. He raced sportingly with his family. Voices were raised against him, but he was patient.

His milk camels and sheep nourished him and his family with their milk, He did not eat better food nor wear better clothes than his male and female slave. A moment did not pass without his doing an action for Allah or [doing] that which was indispensable for the soundness of his soul. He went to the garden of his companions. He did not despise a poor man for his poverty and misfortune, nor he did not fear a king because of his power ; rather, he urged them equally to Allah.

خصائل الرسول صلی اللہ علیہ وآلہٖ وسلم

Great virtues of the Holy Prophet

Moreover, he never cursed either a woman or a slave. While he was waging war it was said to him, "Would that you curse them (the enemy) O Apostle of Allah!" To which he responded, "I was sent to forgive not as a curser." Whenever he was asked to wish evil against anyone whether he be a Muslim, a disbeliever, a man of the common people, or a man of worth, he turned from wishing him evil to blessing him. Mohammad never struck anyone except for the sake of Allah; nor did he ever revenge himself for what was done to him except when the sanctity of Allah was violated. He never chose between two matters but that he chose the easier; not, however, when there was a sin in this choice, or which would result in the forsaking of kindred -Mohammad being furthest removed from that.

No person, whether he be free born, male or female, came to Mohammad but that he supported him in his need. Anas ibn Malik said, "By Him who sent him with the truth, Mohammad never said to me in regard to anything what he disapproved, 'why did you do it? Moreover, his wives did not rebuke me but that he said, 'let it be'; it was written in a book and fated."

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Moreover, his wives did not rebuke me but that he said, 'let it be'; it was written in a book and fated." They said that the Apostle of Allah did not regard a bed as something amiss; for if they spread out a bed for him, he reclined upon it; if not, he reclined on the earth.

Allah had already described him in the Torah before he sent him in the first generation saying, "Mohammad is the Apostle of Allah; he is my chosen servant. He is neither harsh, coarse, nor clamorous in the market places. He does not reward evil with evil, but he forgives and examines the affair. He was born in Mecca, and his emigration was to Medina. His kingdom is in Syria. He and those with him clothe themselves with a waistband wrapper. Allah called him for the Qur'an and firm belief. He washes his extremities." He is thus also described in the New Testament.

It was his nature to be the first to extend greetings to whomever he met. He was patient with anyone who asked him for help, to the point that he (Mohammad) was the one dismissed. While hand- shaking, Mohammad was never the first one to release his hand. When he met one of his companions he was first to commence handshaking; he then took his hand and clasped it, strengthening his grasp over his hand. Mohammad did not rise or sit without the mentioning of Allah. No one sat in his company while he was praying but that he shortened his prayer and came forth to him and said, "Have you a need?" After satisfying his need, Mohammad returned to his prayer.

Mohammad sat most of the time with his feet together, grasping them like a cloth which is used as a support. His sitting place could not be distinguished from that of his companions because he sat in the last row of those assembled. He never was seen stretching his legs before his companions, lest he put anyone in a strait position the exception was when there was ample space in which there was no narrowness. Most of the time Mohammad sat facing in the direction of Mecca.

He used to show regard to his visitor to the point of often spreading his garment and seating upon it him who was neither a relative nor foster brother. He preferred his guest [over himself] by [offering him] the cushion on which he reclined; and if he refused, Mohammad urged him until he did accept it. No one chose Mohammad as a friend, but that Mohammad regarded him as the most noble of men. He shared his attention with all his guests. Moreover he sat, listened, conversed, acted gracefully, directed himself to his guest, his company being, in spite of all that, modest, humble, and sincere. Allah said, "By the mercy of Allah, thou hast been mild towards them, but had'st thou been harsh and hard headed, they would have certainly dispersed from around thee." He called his companions by their "surnames" (Kunya) so as to honor and conciliate them. He surnamed whoever did not have a surname and called him by it. Mohammad also surnamed the women who did not have children. He surnamed the young boys, therewith softening their hearts. Of all men he was the least angry and the readiest to be pleased. He was the most merciful, beneficial, and useful of men towards his fellow men.

کلام وابتسام الرسول A

Mode of speech and smile of the Holy Prophet (S.A.W) of all men Mohammad had the most eloquent diction and the most pleasant speech. He said, "I am the most eloquent of the Arabs." He also said that the people of Paradise speak the dialect of Mohammad. His speech was exiguous and compliant. When he spoke he was not a babbler. His speech was like a string of [matched] gems. 'A'isha said, "He did not construct his speech the way you do; he spoke little, and you speak a great deal." They said that of all men Mohammad's speech was most concise, this quality having been brought to him by Gabriel. However, in spite of its concision his speech expressed all that he wanted to say. He used to speak comprehensively and concisely, neither exceeding nor falling short [from his purpose]. His sentences followed each other and were cohesive, so that his listener heard and understood him.

He had a powerful and most melodious voice. He was long silent, and did not speak without necessity. He did not say that which was forbidden to say. He only spoke the truth whether he was pleased or prone to anger. He avoided whoever spoke without eloquence. Moreover he used to express himself metonymically whenever he had to say anything which he loathed expressing.

When he was silent, his companions spoke. One did not argue in his presence. He warned by exhortation and by advice. Mohammad said, "Do not refute the Qur'an by comparing one part by another, for the Qur'an was sent down in various ways." He was the most smiling and laughing of men in the presence of his companions, admiring what they said, and mingling with them. He often laughed so that his molar teeth showed. The laughter of his companions in his presence, in imitation of him and as a sign of their regard for him, was a smile. They said, "One day an Arab bedouin came to Mohammad while he was in a frame of mind of which his companions were ignorant; and he (the bedouin) desired to ask Mohammad something. Thereupon his companions said, 'No, do not do it (ask him), O bedouin, for we do not know his frame of mind.' The bedouin answered, 'Let me! I swear by Him who sent Mohammad as a prophet that I shall not leave him until he smiles.' Then he said, 'O Apostle of Allah, it has reached us that the Anointed, meaning the Anti-Christ, has brought the people who were dying of hunger a bowl of soup. Do you think, you who are dearer to me than my father and mother, that I should desist from his soup, because of chastity and purity so that I die of emaciation, or do you think that I should take his soup so that when I am satiated I will believe in Allah and deny the Anti-Christ.' Thereupon the Apostle of Allah laughed until his molar teeth showed, and said, 'No, but Allah will reward you with that which he rewards the Believers."

They said that he was the most smiling and agreeable of men except when a revelation (Qur'an) was revealed to him, when he mentioned the hour of the Resurrection, and when he preached a sermon. When he rejoiced and was pleased, he was the most pleased of men. If he preached, he preached vigorously; if he were angered, being angered only for the sake of Allah, nothing could withstand his anger. Thus he was in all his affairs. When he undertook an affair, he entrusted the matter to Allah, renounced his strength and power, and asked for guidance, saying, "O Allah, show me the truth, qua truth, and I will follow it. Show me what is denied, qua denied, and cause me to shun it. Protect me, lest the truth become dubious to me, and I will follow my inclination without guidance from You. Cause my inclination to act in obedience to You, and may You be pleased with my soundness. Guide me correctly in regard to whatever I am, with Your permission, in doubt as to the truth. Verily You guide whomever You desire to the right path."

مواكلة الرسول A

Holy Prophet's favourite Cuisines and Edibles(S.A.W)

The Apostle of Allah ate whatever was available. His most beloved food was that which was 'a1a dafafin, which is defined as the multiplicity of hands upon the food (i.e., partaking of food with other people). When the table was set he said, "In the name of Allah, render the food favorable and praiseworthy and cause it to have the favor of Paradise."

While he sat eating, he frequently joined his knees and feet just as he who prays, except that one knee was over the other knee and one foot over the other foot, and said, "I am only a servant; I eat and sit as he does." He did not eat very hot food, in regard to which he said, "It is without blessing; verily Allah did not feed us fire, therefore cool it." He ate whatever was within his reach, eating with his three fingers. Sometimes he used a fourth finger but he did not eat with two finger for he said, "That is the way Satan eats." Uthman ibn 'Affan brought Mohammad a sweetmeat (made of starch, water and honey), and Mohammad said, "What is this, O 'Abdull Allah ? " 'Uthman answered, "You who are dearer to me than my father and mother, we put butter and honey in the stone cooking pot, put it over the fire, and boil. Then we take the purest part of wheat when it is milled, and roast it over the butter and honey in the pot. It is then mixed until it is thoroughly cooked, and the result is what you see." Thereupon Mohammad said, "This food is good." He ate bread made of unsifted barley and cucumbers with dates and with salt. His favorite fresh fruit were the melon and the grape. He ate the melon with bread and sugar; he often ate it with dates, using his two hands. One day, while he was eating the dates in his right hand and storing the date stones in his left hand, an ewe passed. Mohammad showed her the date stones, and the ewe began eating out of his left hand while he ate with his right hand. When he finished eating, the ewe left. He frequently ate grapes by putting the bunch in his mouth and drawing forth its stalk bare; [in doing this] the foam on his beard appeared as shining beads. His most frequent food consisted of water and dates. He mixed milk and dates and called them "the two best." His favorite food was meat, of which he said, "It is beyond fame; it is the lord of food in this world and in the next; and if I were to ask Allah to feed it to me every day, he would do so." He used to eat soup with meat and pumpkins. In regard to pumpkins, which he loved, he said, "It is the tree of my brother Yunus."

A'isha relates that Mohammad used to say, "O, A'isha, when you cook a pottage put in plenty of gourds, for verily it strengthens the heart of the grieved." He used to eat meat of hunted birds. However, he did not follow a hunt. Rather he preferred that it be hunted and brought to him; then he ate of it. When he ate meat, he did not lean over it. Instead he lifted the meat to his mouth and then bit into it with his front teeth. He ate bread and butter, and liked the forearm and shoulder of sheep. Of pottage, he loved gourds; of seasoning, he loved vinegar; of dates, he loved those of Medina (al-'Ajwa), which he named "The Blessed." Moreover he said, "It (the dates of Medina) is of Paradise and is a remedy for poison and magic." Of vegetables, he liked the endive, mountain balm, and garden purslane, which is called al-rijla. He disliked the kidneys because of their proximity to the urine. He did not eat seven parts of the ewe, namely, the male organ, ovaries, knees, gall vesicle, goitre, vulva, and the blood, since he disliked them. He did not eat garlic, onions, or leek. Mohammad never found fault with food. If he was pleased with it, he ate of it; if he disliked it, he neglected it; if he discarded it, he did not render it hateful to another person. He disliked the lizard and the spleen but did not declare them forbidden. He used to wipe clean the dish with his fingers saying, "The last portion of food is very much blessed." Moreover he licked his fingers until they became red. He did not wipe his hand with a towel until he licked his fingers one by one, saying that he did not know in which morsel of food was the blessing. When he finished he said, "Praise be to Allah! Allah, Thou art worthy to be praised. Thou hast fed, sated, given drink, and quenched thirst; praise belongs to Thee, who cannot be denied, who is eternally present, and who is indispensable." When he ate bread and especially meat, he washed his hands vigorously and wiped his face with the excess water. He used to drink in three portions, invoking Allah thrice. When he finished he praised Allah thrice. He sucked the water and did not gulp it.

Mohammad gave the excess of his food to him who was on his right side. If there was someone on his left, who was more illustrious as to rank, he said to him who was on his right, "It is the custom that it be given to you, but if you wish I will prefer them ?" He sometimes drank with one breath until he was finished. He did not drink from the vessel without separating it from his mouth; rather, he avoided doing it. There was brought to him a vase in which there was honey and milk, and he refused to drink it saying, "There are two draughts in one, and two foods in one vase." Then he said, "I do not forbid it, but I dislike boasting in respect to the excesses of the world and calculating regarding them for the morrow; rather I love humility. For, verily, whoever is humble before Allah, Allah will extol him."

In his house he was more modest than his freed servants. He did not ask them for food, nor did he importune them with requests for food. If they fed him, he ate. He ate whatever they fed him, and drank whatever they gave him to drink. He often rose and took that which he ate and drank (i.e., he served himself).

CHARACTER AND MANNER ABOUT DRESS

The Apostle of Allah used to wear whatever was at hand: e.g., a wrapper (izar), an outer wrapping garment (rida), a long shirt gown (qamis), an upper gown with full sleeves (jubba), or other garments. He used to admire green garments. He wore white garments most frequently, saying, "Wear them while you are living and shroud yourself in them when you die." Mohammad wore a padded tunic (qaba') for battle and for other occasions. He had a tunic (qaba') of fine silk brocade which was very becoming to him because of his white complexion. All of his garments were tucked up above his ankles; his waist wrapper over them (his garments) reached to the middle of his shank. His long shirt gown (qamis) was fastened by buttons, which he often unfastened during prayer and on other occasions. He had a saffron dyed cloak (milhafa) in which, wearing nothing else, he led prayer. He sometimes wore a single piece garment (kisa') wearing nothing else. He had a padded garment (kisa' mullabad) which he used to wear saying, "I am only a slave. I dress as the slave dresses." He had two special garments for Friday prayer, excluding his other garments which he wore otherwise. On occasion he only wore the waist wrapper (izar) , tying the two ends between his shoulder blades; and so dressed, he led the people in funeral prayer. Sometimes he prayed in his house wearing the single waist wrapper, tying its two ends crosswise. Moreover he wore that particular garment on the day in which he had sexual relations. Mohammad sometimes prayed during the night in a waist wrapper, wrapping himself with the end part of the garment, which was in his reach, and laying the remainder over his wife. Mohammad gave away a black single piece garment (Kisa'). Thereupon Umm Salama said, "You who are dearer to me than my father and mother, what happened to that black garment?" Mohammad answered, "I clothed someone with it." Then she said, "I never saw anything which was more becoming than your whiteness against its blackness." Anas ibn Malik said, "I sometimes saw him lead us in prayer; his back [was] in a cloak the two ends of which he tied in a knot." He used to wear a ring on his finger, and sometimes he went out with a string tied to his ring, thereby reminding himself of things. Mohammad used to put his seal on letters saying, "A seal on a letter is better than suspicion." He used to wear the cap (qalanis) beneath his turban ('imama) and without a turban. He sometimes removed his cap from his head and making it a covering before him prayed towards it. At times, when he had no turban, he tied a black kerchief over his head and forehead. Mohammad had a turban called al-Sahib (the cloud) which he received from 'Ali. At times 'Ali went out wearing it, and Mohammad said, "'Ali comes to you in a cloud." When he dressed, he dressed from his right side saying, "Praise to Allah who clothed me with that which I conceal my nakedness and with which I adorn myself amongst the people." When he took off his clothing, he removed it from his left side. If Mohammad put on a new garment, he gave his shabby garment to a poor man and said, "There is not a Muslim who clothes another Muslim with his worn out clothes, doing so for the sake of Allah, but that he (the giver) partakes in the security, refuge, and benefit of Allah, whilst living or dead." He had a mat (bed) of skins, which was stuffed with palm fibers; its length was approximately two cubits, and its width was approximately a cubit and a span. He had a wide outer garment ('aba'), which was spread out for him wherever it was carried and which he folded into layers. Mohammad slept on the ground with nothing else beneath him. It was Mohammad's habit to name his beasts of burden, his weapons, and his belongings. The name of his banner was al-'Iqab (the eagle)

; the name of his sword with which he faced battle was dhu' l-Faqar (possessor of vertebrae). He had a sword which was called al-Midham (the cutting sword), another called al-Rusub (the steady), and another called al-Qadib (the sharp). The handle of his sword was adorned with silver. Mohammad used to wear a belt made of skins in which were three rings of silver. The name of his bow was al-Katum (the unbroken), and the name of his quivers was al-Kafur (camphor). The name of his female camel was al-Qaswa' (the clipped ear); it is she whom he called al-'Adba' (the slit ear). The name of his she-mule was al-Duldul (the hedgehog); the name of his ass was Yafur (gazelle) ; the name of the ewe whose milk he drank was 'ina (choice). Mohammad had a vessel for ablutions made of baked clay from which he washed and drank. The people sent to him their young children who had just reached the age of understanding. They visited the Apostle of Allah and did not quit him. When they found water in the vessel they drank from it and wiped their faces and bodies with the water. In so doing they desired the blessing [therein] for themselves.

PARDONING

Anas ibn Malik related that a Jewish woman brought the Prophet a poisoned ewe in order that he eat from it. She was then brought to the Prophet who asked her in regard to this matter. She said, "I desired to kill you;" then Mohammad said, "Allah did not empower you over that." Thereupon they asked, "Shall we not kill her?" and he said, "No." A certain Jew bewitched Mohammad, and Gabriel informed him of that. Thereupon he drew forth (the charm) and untied the knots so that the sorcery was removed. However, Mohammad did not mention nor reveal this matter to the Jew.

Averting His Gaze from Whatever He Disliked

The Apostle of Allah had thin skin and was delicate internally and externally, so that his anger and his pleasure was visible in his face. When he became very excited, he touched his noble beard frequently. He id not talk with anyone in regard to what he disliked. When he was visited by a person who was wearing a yellow dye, which he disliked, he did not say anything to him until he left. Then he said to certain of people, "Would that you tell this man that he forego this (i.e. the yellow dye)." When a bedouin urinated in the mosque in his presence, and his companions intended to prevent him, Mohammad said, "Do not stop him." Then Mohammad said to him, "These mosques are not suited to serve as places of urination, excretion, or of any foul matter." In certain accounts it is stated, "Draw [people] close and do not scare [them] away."

MUNIFICENCE AND LIBERALITY

Mohammad was the most generous and liberal of men. In the month of Ramadan he was like the "Sent-Wind," a withholding nothing. 'Ali, when he described the Prophet, used to say, "Of all men, he was the most liberal handed, the most open hearted, the most truthful, the most fulfilling of promise, the gentlest of temper, and the noblest toward kindred. Whoever saw him unexpectedly, was awed by him, and whoever was his intimate, loved him." 'Ali said, describing him, "I did not see his likeness before or after him." Mohammad was never asked for anything for Islam but that he gave it. When a man came to Mohammad asking for something, Mohammad gave him a flock which closed the breach between two mountains. Then the man returned to his people and said, "Accept Islam, for Mohammad gives the gift of one who does not fear poverty." * Mohammad never said, "No" when he was asked for something. Having put on the earth ninety thousand dirhem which were brought to him, he rose and divided it, not refusing anyone who asked until there was no longer any [dirhems] to distribute. A man came and asked him for something. Mohammad, having nothing with him, said, "Buy, making me responsible, and when we will have something we will pay for it." Thereupon 'Umar ibn al-Khattab said, "0 Apostle of Allah, Allah did not impose upon you what you cannot do." This answer having displeased Mohammad, the man said, "Spend graciously, and do not fear from Allah a diminution." The Prophet then smiled and the joy was noticeable on his face.

BRAVERY

Mohammad was the most gallant and the bravest of men. 'Ali said, "You have indeed seen me at Badr at the time when we were taking refuge in the Prophet of Allah, who was closest to the enemy. Mohammad was on that day the most courageous of men." 'Ali also said, "When there was intense adversity, and the people encountered each other, we preserved ourselves by the Apostle of Allah, there being no one closer to the enemy than he." It is said that Mohammad spoke little. But when he ordered the people to fight, he tucked up his garments and went quickly. He was the bravest of men. The courageous person was one who was close to Mohammad in battle,because of Mohammad's proximity to the enemy. 'Imran ibn al-Husayn said, "The Apostle of Allah did not come upon a squadron but that he was the first to strike." They said that he was very courageous. When the polytheists approached him, he alighted from his male camel and said, "I am the prophet; there is no falsehood in what I say. I am the grandson of 'Abd al-Muttalib." On that day there was not seen anyone who was more vehement than he.

MODESTY

Mohammad was the most modest of men regarding his noble origin. Ibn 'Amar said, "I saw him throw stones riding on a gray camel; he did not strike, nor whip, nor did he say 'betake yourself!'" He rode on an ass on which there was packed a hairy cloth; Mohammad, notwithstanding that, asked one to ride behind him. Mohammad used to visit the sick, follow the funeral bier, answer the call of the slave, and patch his shoes and garments. In his house he did the family duties together with the rest of the family. His companions did not rise for him because they knew that he disliked that. When he passed young boys, he greeted them. When a man frightened by his reverential fear of Mohammad was brought to him, Mohammad said to him, "Be at rest. I am not a king. I am only the son of a woman of Quraysh, who eats dried meat."

He sat amongst his companions conversing with them, as if he were one of them. When a stranger came, not knowing which one of them was Mohammad, he asked concerning him until the companions asked Mohammad to sit in a way in which the stranger could distinguish him from the rest. Later he sat on a mud bench which they built for him.

Aisha said to Mohammad, "Eat, may Allah make me thy ransom, reclining; it is easier for you." Mohammad replied, inclining his head until his forehead almost touched the ground, "On the contrary, I eat as the slave eats sit as the slave sits." Mohammad, until he died, did not eat off a tray, from a saucer, or from a bowl. No one of his companions called him but that he said, "At thy service." 3 When he sat with the people, if they spoke regarding the future world, he participated with them; if they spoke regarding food and drink, he did likewise; if they spoke regarding worldly matters, he did likewise, gently and modestly. They used to recite poetry for a period of time before him and used to mention matters which occurred in the "State of Ignorance." Mohammad smiled when they laughed; and he did not restrain them except from that which was sinful.

MIRACLES AND SIGNS WHICH PROVE TRUTH

The moon was split at Mecca when he was asked for a sign. He fed the great party of men in the house of Jabir [ibn 'Abd Allah al-Ansari]. He fed the great party of men in the house of Abu Talha [Zayd ibn Sahl].He fed the great party of men at the battle of Bandaq [the ditch.) Once he fed eighty people from four mudd (5 1/2 pints) of barley and a she kid, which is one of the children of goats and superior to the yearling goat. He fed more than eighty men from four round cakes of barley which has [ibn Malik] carried in his hand. He fed the army from a small quantity of dates which the daughter of Bashir [ibn Sa'd] 4 carried in her hand; moreover, after they all ate and were satiated there still remained an excess. They washed from a small bowl, which was so narrow that Mohammad could not stretch his hand inside. The water emerged from between his fingers, and the whole thirsting army, drank. There being no water, he caused the water of ablution to pour forth at 'Ayn Tabuk, and another time a t the well of Hudaybiya so that they both swelled with water. Furthermore the army at 'Ayn Tabuk which numbered in the thousands drank until they quenched their thirst ; whereas one thousand five hundred drank from the well of Hudaybiya, 2 a well which previously had no water. Mohammad ordered 'Umar ibn al-Khattab to feed four hundred riders from dates which were arranged in the form of camel lying on its breast, which is the place of its kneeling. Thereupon 'Umar fed all of them, and there remained some dates which he kept. He threw a handful of dust against the army (foe) and their eyes were blinded; the Qur'an was revealed in regard to that stating, "You did not throw when you threw, but Allah threw." Allah abolished the practice of divination by sending Mohammad. Thus the practice of divination ceased to exist, although,formerly, it existed openly. When the platform was made for him , the beam, by which he supported himself while speaking, squeaked, so that all of his companions heard what seemed like a camel sound. Thereupon Mohammad grasped the beam, and it became silent.

AIMS & OBJECTIVES
OF
ALMUSTAFA MARKAZ

1. Worship only to Allah Almighty

You must worship only to Allah and do not enjoin any partner to Him. (Alnisa 36)

2. Love and obedience only to Mohammad Mustafa

Prophet! Say to them, If you love Allah then obey me.

3. Service to creation of Allah

You should take pity on the creation on earth, He who on heavens will take pity on you.

THE MOST IMPORTANT TASKS WE HAVE TO DO

To act upon Quran and practice Sunnah and its invitation

"The one who obeys Allah and His Prophet, fears Allah and assumes piety, such people are triumphants." (Al Noor 52)

A struggle to eradicate sectarianism from the Muslim ummah

"You must guard Allah's rope firmly and never be divided in sects." (Al Imran 103)

An attempt for Muslims unity and success

"Anyone amongst you can not be a perfect muslim unless until he likes for his brother what he likes for himself.

(Muslim)

Thoughtfulness about Hereafter

"One who desires the tilth of hereafter we will increase in his tilth. (Al Shura 20)

THE MATTERS TO SHUN (AVOID)

SHIRK: "The association of partners with ALLAH"

(Translation) "Say, I have been ordained to worship only to Allah and

not to enjoin any partner with Him." (Al Raad 36)

Heresy (Innovation in religion)

Every innovation in the religion is a seduction and every seduction in doomed to hell. (Muslim)

Cruelty and injustice

"A perfect muslim is one whose hands and tongue never injure others. (Bukhari)

Lacking in the rights of people

" Show kindness to parents, the kindereds, the orphans, the indigents & the neighboures may be a relative or not. (Al nisa-36)"

TO WHOM WE HAVE TO RESPECT

Members of family of Holy Prophet (P.B.U.H) along with Hazrat Ali,s family

The Holy Prophet (P.B.U.H) said," You should keep Allah your friend because He bestows you his bounties, you should keep me your friend for Allah,s sake and you should keep friend my family members". (Tirmizi)

Companions of the Holy Prophet (P.B.U.H)

" Those who take lead among the Medinite companions and Emigrants and those who excelled in accepting faith and followed in the path of virtue. Allah was pleased with them and they were pleased with Him."

Saints and Holymen

"There are some people among the virtuous who if take an oath, Allah fulfills it"

The Religious Scholars

"The religious scholars are the inheritors of Prophets." (Abu Daud)

ALMUSTAFA MARKAZ

An invitation to Holy Quran and practice Sunnah and its supremacy, eradication of sectarianism from Muslim nation and a radical centre of unity and success and victory of Muslims.

In the name of Allah most beneficent and most merciful, all the praise to Him and blessings to his Prophet the gracious.

Hope that you will be safe and aware of the existing circumstances. You will know that all the powers of paganism and blasphemy have gathered against Islam to obliterate it. They are all striving on military fronts as well as on social, economic, cultural front, in the field of civilization, learning and thoughts and philosophical systems. Their main target is to exterminate Muslim social values and to spread prostitution and obscenity in its place in the name of modernity. And to multinate Islamic values to set up chaos and sectarianism among the Muslims so that they may take away the Muslims from the good example of Holy Prophet and to impose upon them the paganistic styles to make their virtual slaves.

The Almustafa Markaz is trying through invitation to Quran and Sunnah to achieve the goal of unity of Muslim ummah and to destroy the aims of enemies of Islam. The Holy Prophet said "Allah bestows elevation to many nations with this book and sets decline to many nations who leave it." That is why our ancestors and forefathers acted upon the Holy Quran and Sunnah won the good pleasure of Allah and became the rulers of Arabs and non-Arabs. Those who refused to accept it were humiliated in this world and in the hereafter. You should study this invitation (literature) minutely. It may be that a single point may turn your life and become our salvation in the hereafter. May Allah bless you a faculty to listen to this truth, read it and act upon it.

We must believe in oneness of Allah (monotheism) completely. Never enjoin any partner in His entity, epithets and divinity. We should invoke for all of our supplications only from Him. We should keep all our hopes and fears with Allah Almighty. We must take the last prophet in all our worldly affairs as the final authority and never join anyone in his Prophet Hood. Because there is not such a person in universe whose saying has any weight as compared to that of the Holy Prophet (P.B.U.H). We must not have a head that bows before other that Almighty Allah. We should not have a heart that wishes for other than the Holy Prophet. We must love the Holy Prophet (P.B.U.H) most of all. There is a saying of the Holy Prophet (P.B.U.H) ,"By Allah! In whose hands is my life, No one can be a true believer unless until he does not love me more than his progeny, parents and all other people." We must not talk about the status of our Holy Prophet because it is an unquestioned dogma of our belief. We must never dispute about the highest (P.B.U.H)of the Holy Prophet (P.B.U.H). Instead we must firmly believe in the highest status of the Holy Prophet (P.B.U.H) in the universe next to Allah Almighty. We must (P.B.U.H) have a regard and respect for the companions of Holy Prophet (P.B.U.H) His family members (peace be upon them), all the saints, holy people, the virtuous and the scholars because they are as Allah helped Islam through them. We should never disbelieve about them under influence of jealousy of some malicious people. We must always prefer the Sunnah of Holy Prophet (P.B.U.H) to the heresies and innovation in the religion in all the religious matters and worldly customs. It is because Allah Almighty has set up before us the holy life of the Holy Prophet (P.B.U.H) as best model. Allah Almighty has ordained us not to exceed the commandment of Allah Almighty and His Holy Prophet (P.B.U.H) Allah has said, "Take what the Holy Prophet (P.B.U.H) gives you and refrain from what He prohibits you". The Holy Prophet (P.B.U.H) said. "I am leaving two things for you. You will never go astray as long as you act upon them i.e. that is the Book of Allah the Quran and the Sunnah of His Prophet." Those people who will obey Allah and His Prophet will be with those who have been endowed with bounties of Allah Almighty. They are the Prophets, The Faithful witnesses of truth, the martyres and the virtuous ones. Therefore we should obey the Holy Prophet (P.B.U.H) like His companions so that we may be able to win, on the day of resurrection, a drink from the reservoir of kausar from the hands of the Holy Prophet (P.B.U.H), His intercession and a sight of Allah Almighty in the paradise.

You must remain above all the prejudious and sectarianism. Keep the rope of Allah firmly and do not fall in sects. The rope of Allah is the Quran and Sunnah. The Holy Quran says," Obey Allah and his prophet, do not dispute with each other, otherwise you will become cowards and lose credit". We should return all our differences in the matters of religion or worldly affairs, conduct or jurisprudence to Quran and Sunnah for decision. The Holy Quran says," If you have some dispute in a matter, return it to Allah Almighty and His Prophet for decision." When you get corroboration Quran and Sunnah (tradition of companions of Holy Prophet (P.B.U.H) and consensus of Muslim opinion) it is true and if you do not get any support, it is impracticable.

When the Holy Prophet (P.B.U.H) came in this world, there was ignorance everywhere in the Arab society. Every kind of evil was prevailing. Idol worship was in vogue. They buried their daughters alive thinking them a blot and boasted upon their birth.Theft, robbery, bribery, interest and adultery was an ordinary matter for them. They went on war for years only for trifles but the Holy Prophet (P.B.U.H) turned these barbarians to virtuous after His declaration of Prophet Hood. He removed from their hearts prejudice, enmity, greed, oppression, jealousy, grudge, malice and made them allies of one another. Those who were blood thirsty now became the protectors of each other. It is the need of the hour that we should act upon the teachings of the Holy Prophet (P.B.U.H) and bring to an end all the groupings like religious sectarian, lingual, racial, territorial and keep firmly the Holy Quran and Sunnah of His Prophet (P.B.U.H) and stand unanimously before atheism fully united standing like one man. They should have a passion of sacrificing their lives for the sake of religion of Holy Prophet (P.B.U.H) If the world of paganism is united, why not the world of Islam? The Holy Quran says, "All the believers are one brotherhood." In the light of this verse we have no justification to remain apart. A Muslim may be living in any corner of the world but he has a relation of faith with all the Muslims like the parts of body with one another.

"A man alone is nothing only when he stands by his nation he has his being. Similarly a wave only exists in a river and outside the river it does not."

The Holy Prophet (P.B.U.H) said, "My followers will be divided into many sects but only one will enter in the paradise. When asked who is that one. The Holy Prophet (P.B.U.H) replied," only mine and of my companion's." The Holy Quran says "only those will get guidance who will have faith like the faith of companions of Holy Prophet (P.B.U.H)". All the companions of the Prophet (P.B.U.H) acted upon the Quran and Sunnah and promoted it. Similarly if we wish salvation we have to follow the model of Holy Prophet (PBUH) and His companions.

We should not criticize the way of thoughts of someone or some sect but only invite people to Quran and Sunnah; because all these religious thoughts and parties are working for cause of the religion. Someone is stressing upon the aspect of love to one another, some on monotheism, some on worship, some on religious war and some on piety. All these are various aspects of the religion. We should not make these differences as the cause of conflict among us. For example before the discussion on prayer we should incite for offering prayer to those who do not offer. In the same way instead of pondering over the issue of salvation we must invoke Allah's blessing on Holy Prophet (P.B.U.H) as much as we can and persuade others. Similarly we must induce others to act upon Sunnah instead of innovation in religion in the entire house of sorrow and happiness and other religious matters. This notion is absolutely incorrect to say that you should not offer your prayer in so and so mosque of other school of thought because your prayer is not approved there. There is a saying of Holy Prophet (P.B.U.H) that the prayer offered under the leadership of every sinful is lawful. According to another saying of the Holy Prophet (P.B.U.H) you should leave anything that leads you to suspicious and accept what leads you to no doubt. If we keep in mind only this thing, we can avoid so many mistakes. Another profitable point to note is that Wisdom is the missing inheritance of a Muslim, avail it from wherever you can. These two sayings of the Holy Prophet (P.B.U.H) quoted here can save us from so many evils and innovations in the religion and lead us to the true path.

There is a saying of the Holy Prophet (P.B.U.H) that the people only go astray after receiving true guidance when they fall into debates. Therefore debated must necessarily be avoided. You should listen to only those scholars who talk of the unity of Muslim ummah and never listen to those who incite trouble of differences among the people. Therefore we should find the solution of our problems in the guidance of Quran and Sunnah. If not available then find it out in the pattern of companions of the Holy Prophet (P.B.U.H) and even if not found then refer it to the leaders in religion for its decision. May Allah shower His blessings upon those leaders in jurisprudence and narrations of the Holy Prophet (P.B.U.H) like Imam Malik, Imam Ahmad Bin Hanbil, Imam Abu Hanifa,Imam Bukhari, Imam Muslim, Imam Ibn Taimia, Imam Zahbi and all others. They stood fast on truth, faced the haughty and proud rulers, underwent punishment and imprisonment, travelled far and wide and through their untiring efforts of arguments and deduction conveyed to the people the teachings of Islam. The saints like Ali Hajveri,Abdul Qadir Jeelani, Moeen-ud-din Chishti and others set up the traditions piety, mysticism and sincerity and promoted these traditions and communicated these teachings to far off places. May Allah Almighty shower His blessings upon those all who have been declared as the inheritors of the Prophets. Allah Almighty has stressed upon the rights of the people along with His own rights and the rights of Prophets (A.S).

Islam has granted rights to the people according to their ranks separately. The fulfillment of rights of people is as necessary as the fulfillment of the rights of Allah. On the day of judgment the question will be asked about the rights of the people. It is possible that Allah will forgive His own rights on the day of judgment but there will be no forgiveness for the rights of people. The Holy Prophet (P.B.U.H) said, "Don't be jealous of others, never cheat others and don't have any grudge for others, don't turn your face from other people and never make a bargain over the bargain of other and O, servants of Allah! Be like brethren. There is a saying of the Holy Prophet (P.B.U.H) "The blood, property and honor of a muslim are sacred for the other muslims true Muslim is one by the hands and tongue of whom the other Muslims are safe. If a man does not give others their dues that Allah Almighty has granted them then he is doing wrong with them. It is a cruelty if anybody places something at a point different from the original. Allah

Almighty has condemned the cruelty in the Holy Quran in these words," Allah does not like the cruel ones" and has further said that Hell is an abode for them. The end of such a person, on the Day of Judgment, will be such that his good and virtues will be distributed among the oppressed ones and evils and sins of the oppressed will be added to the share of the cruel and dragged into hell with face downward.

Later to the fundamentals of Islam the most important affairs are the holy war and the commands and prohibitions. If someone sees an evil he must try to block it with his hand, if does not have as much power to block it, he must try to stop it with his tongue and lastly if not with the tongue he should think it evil from his heart and it is the weakest degree of faith. Therefore it is necessary to command for virtue and prohibit form evil otherwise Allah Almighty will inflict us with torment. We shall call to our Allah Almighty and He will not listen to our calls. Presently our invocations are not accepted by Allah and the reason is that we have abandoned the routine of command and prohibitions. This is also a wrong notion to let anyone do what he desires. There is an example in Surah Baqra (The heifer) of the people who were divided into three groups on the issue of Sabat. The two out of them were turned to Apes and Pigs as punishment; the one group who was absorbed in sin and the other though not in sin but did not prohibit the first one. The third group who was not indulged in sin and prohibited the first group only survived from the torment of Allah Almighty. Therefore we must command for virtue and prohibit from evil. We must keep in view, while in the affairs of the world, the consequences in the hereafter so we must prefer a little of lawful to a large of unlawful. There is a saying of the Holy Prophet (P.B.U.H), "Allah makes him rich who thinks about hereafter. He settles his complicated affairs, the man gets his worldly benefits only as much as his fortune. The world comes to him humiliated and the one who always indulges in world affairs in subdued by poverty and indigence by Almighty Allah and his affairs entangled. The man gets his worldly benefits only as much as his fortune, There is a saying of the Holy Prophet (P.B.U.H) Allah says,O; Son of Adam! If you resolve for my worship I shall fill your heart with indifference and finish up your indegena and if you will not do so I will make your life perplexed and will not end up your poverty. Therefore we sh ould think Allah's priority over all our affairs and wishes. We should never have any greed or fear in our hearts opposing Allah Almighty. This is the perfect faith. This is the right way and the man should adopt it firmly.

Our Holy Prophet (P.B.U.H) said," The wisest of faithful is he who remembers the death mostly and makes good preparation for the time to come after death. It is the death only that breaks ties with hedonism. He said," you should live in the world as a foreigner or a wayfarer."

Besides obligatory prayers, the super regulatory prayers like extra worship, Alms and charity, remembrance of Allah and peace and blessings of Allah over the Holy Prophet (P.B.U.H) are a way of nearness to Allah. Those who are related with Almustafa Markaz are not a new creed, sect or a group but only a people who are striving to collect the whole ummah towards Holy Prophet (P.B.U.H), the centre of Islam, and to invite ummah towards preachings, supremacy, unity, welfare of ummah and to end up the sectarianism and prejudice among them. We invoke Allah Almighty for love and the love and obedience of His Holy Prophet (P.B.U.H). May Allah bless us a faculty to unite the Muslim ummah and promote it and join us with His dear people and the slaves of the Holy Prophet (P.B.U.H). Aameen!

اَذْکَارُ النَّبِی صلی اللہ علیہ وآلہٖ وسلم

Prophet's Prayers

☆ While at sleeping time {مَا یَقُوْلُ اِذَا اَخَذَ مَضْجَعَہٗ}

{اَللّٰھُمَّ بِاسْمِکَ اَمُوْتُ وَاَحْیٰی}(بخاری)

Translation:O Allah in the name of You I die and live.

☆ While awakening from sleep {اِذَا اسْتَیْقَظَ}

{اَلْحَمْدُ لِلّٰہِ الَّذِیْ اَحْیَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَیْہِ النُّشُوْرُ}(بخاری)

Translation: All praise be to Allah, who gave us life after killing us (sleep is a form of death) and to Him will we be raised and returned .

☆ While entering to toilet {اِذَا دَخَلَ الْخَلَاءَ}

{بِسْمِ اللّٰہِ اَللّٰھُمَّ اِنِّیْ اَعُوْذُ بِکَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ}(ترمذی)

Translation: O Allah. I seek refuge in You from the male female evil and Jinns.

☆ **While coming out of the toilet**{اِذَا خَرَجَ مِنَ الْخَلَاءِ}

{غُفْرَانَکَ}(ابن ماجه، نسائی)

Translation:(O Allah) I seek forgiveness and pardon from You.

{التَّسْمِیَةُ عَلَی الوُضُوْءِ}

☆ At the beginning of doing Ablution

{بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ}(نسائی)

Translation: I begin in the name of Allah, who is the Most Merciful, Most Gracious

{اِذَا فَرَغَ مِنْ وُضُوْئِهٖ}

☆ On completion of Ablution

{اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِیْکَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ}(مسلم)

Translation: I testify that there is no one worthy of worship besides Allah. He is all by Himself and has no partner and I testify that Mohammad is Allah's Rasul (Messenger).

☆ While leaving the home {اِذَا خَرَجَ مِنَ البَیْتِ}

{بِسْمِ اللّٰهِ تَوَکَّلْتُ عَلَی اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ}(ترمذی)

Translation: I depart with Allah's name, relying on Him. It is Allah who saves us from sins with His guidance (the ability to do so).

☆ While entering one's home {اِذَادَخَلَ الْبَيْتَ}

{بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا وَعَلَی اللّٰهِ رَبِّنَا تَوَکَّلْنَا}

(ابوداؤد)

Translation: O Allah, I seek a good entry and a good exit. We take Allah's name to enter and to exit and rely on Him who is our Lord.

{اِذَادَخَلَ الْمَسْجِدَ}

☆ While entering to Masjid

{اَللّٰهُمَّ افْتَحْ لِیْ اَبْوَابَ رَحْمَتِکَ}(مسلم)

Translation: O Allah, open the doors of mercy

{اِذَاخَرَجَ مِنَ الْمَسْجِدِ}

☆ While coming out of Masjid

{اَللّٰهُمَّ اِنِّیْ اَسْئَلُکَ مِنْ فَضْلِکَ}(مسلم)

Translation: O Allah, I ask of you, Your Fadl (goodness)

{اِذَاخَافَ شَیطَانًا اَوْ سَبُعًا}

☆At dawn and dusk, for the sake of safety

Usman (R.A) reported that Prophet Mohammad (S.A.W.) has said that (nothing will harm) the servant who recites these words three times every morning and evening.

{ بِسْمِ اللّٰهِ الَّذِیْ لَایَضُرُّ مَحَ اسْمِهٖ شَیْئٌ فِی الْاَرْضِ وَلَا فِی السَّمَآئِ وَهُوَ السَّمِیْحُ الْعَلِیْمُ}(ابوداؤد)

Translation: We have made (started) the morning (and night) in whose Name nothing in the skies and the earth can harm and He is the All-hearing, the All-knowing.

{اِذَاوَضَعَ رِجْلَهٗ فِی الرِّکَابِ}

☆ While getting upon the transport means

{سُبْحَانَ الَّذِیْ سَخَّرَلَنَاهٰذَا وَمَا کُنَّالَهٗ مُقْرِنِیْنَ ○ وَاِنَّااِلٰی رَبِّنَالَمُنْقَلِبُوْنَ}

(مسلم)

Translation: Glory to Him who has subjected this to us, and we could never have it (by our efforts. And verily, to Our Lord we indeed are to return!

{اِذَارَجَعَ مِنَ السَّفَرِ}

☆While returning from the journey

{آئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ} (مسلم)

Translation: We are those who return; those who repent; those who worship and those who praise our Rubb.

☆While to start having meals {اذا قَرُبَ اِلَيْهِ الطَّعَامُ}

{بِسْمِ اللّٰهِ وَعَلٰى بَرَكَةِ اللّٰهِ}(ترمذی)

Translation: In the name of Allah and with the blessings of Allah I begin (eating).

{اِذَا نَسِیَ التَّسْمِيَةَ فِی اَوَّلِ طَعَامِهٖ}

☆When the person forgets to recite Bismillah

{بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ}(ابوداؤد)

Translation: In the name of Allah in the beginning and end

☆After having meals {اِذَا اَكَلَ}

{اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِیْنَ}

(ترمذی)

Translation: All praise belongs to Allah, who fed us and quenched our thirst and made us Muslims.

{دُعَاءُ الْمَدْعُوِّ وَالضَّيْفِ لِأَهْلِ الطَّعَامِ}

☆Prayer for the inviter of meals

{اَللّٰھُمَّ اَطۡعِمۡ مَنۡ اَطۡعَمَنِیۡ وَ اسۡقِ مَنۡ سَقَانِیۡ}(مسلم)

Translation: O Allah, feed him for he has fed me and quench his thirst for he has quenched my thirst

☆While drinking Milk {اِذَا شَرِبَ اللَّبَنَ}

{اَللّٰھُمَّ بَارِکۡ لَنَا فِیۡہِ وَزِدۡنَا مِنۡہُ}(ابو داؤد)

Translation: O Allah, grant us blessings in it.

☆While breaking fast {اِذَا اَفۡطَرَ الصِّیَامَ}

{اَللّٰھُمَّ لَکَ صُمۡتُ وَعَلٰی رِزۡقِکَ اَفۡطَرۡتُ}(ابو داؤد)

Translation: O Allah, I have fasted for You and from the sustenance given by You, I break the fast.

☆While looking in the mirror {اِذَا نَظَرَ فِی الۡمِراٰۃِ}

{اَللّٰھُمَّ کَمَا حَسَّنۡتَ خَلۡقِیۡ فَحَسِّنۡ خُلُقِیۡ} (حصن المسلم)

Translation: O Allah, just as You have made my external features beautiful, make my character beautiful as well

☆While dressing up {اِذَا لَبِسَ}

{ اَلۡحَمۡدُ لِلّٰہِ الَّذِیۡ کَسَانِیۡ ھٰذَا الثَّوۡبَ وَرَزَقَنِیۡہِ مِنۡ غَیۡرِ حَوۡلٍ مِّنِّیۡ وَلَا قُوَّۃَ}(ابن ماجه)

Translation: All praise belongs to Allah who has clothed me without my effort or strength.

{فِیْ خِتَامِ الْمَجْلِسِ}

☆At the end of a session

{ سُبْحٰنَکَ اللّٰھُمَّ وَبِحَمْدِکَ اَشْھَدُ اَنْ لَّآ اِلٰہَ اِلَّا اَنْتَ اَسْتَغْفِرُکَ وَاَتُوْبُ اِلَیْکَ}(ترمذی)

Translation: O Allah, You are pure, I praise You and testify that there is none worthy of worship besides You. I seek forgiveness and pardon from You". If there was good talk in the gathering, this dua will seal it and if there was futile and vain talk, then this dua will recompense for it.

{اِذَا دَخَلَ عَلَی الْمَقَابِرِ}

☆While entering to some graveyard

{اَلسَّلَامُ عَلَیْکُمْ یٰۤاَھْلَ الْقُبُوْرِ یَغْفِرُ اللّٰہُ لَنَا وَلَکُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَرِ }

(ترمذی)

Translation: Oh inmates of the graves, salaam on you. Allah forgive us and you all. You left first and we will be coming later.

☆Prayer for Parents {اَلدُّعَاءُ لِلْوَالِدَيْنِ}

{رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِیْ صَغِیْرًا} (بنی اسرائیل ۲۴)

Translation: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."

☆While hearing to cock {اِذَا سَمِعَ الدِّیْکَ}

{اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ مِنْ فَضْلِکَ} (بخاری)

Translation: O Allah, I ask of you, Your Fadl (goodness)

{اِذَا سَمِعَ نَهِیقَ الْحِمَارِ}

☆While hearing donkey or a dog's voice

{اَعُوْذُ بِاللّٰهِ مِنَ الشَّیْطٰنِ الرَّجِیْم} (بخاری)

Translation: I seek refuge in Allah from the accursed Satan.

☆Dua in case of facing anxiety {اِذَا نَزَلَت بِهٖ مَأُسَاةٌ}

{اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ اِشْفِ اَنْتَ الشَّافِیْ لَا شَافِیْ اِلَّآ اَنْتَ}

(نسائی)

Translation: O Lord of all mankind, remove the difficulty and grant relief (for) there is no One but You who grants relief (cure).

{مَایَقُوْلُ لِمَنْ یُھْدٰی اِلَیْہِ ھَدِیَّۃً}

☆While thanking the gift doner

{بَارَکَ اللّٰہُ فِیْ اَھْلِکَ وَمَالِکَ}(بخاری)

Translation: May Allah bless your family and belongings.

☆Dua while sneezing {اِذَا عَطَسَ}

{اَلْحَمْدُ لِلّٰہِ}

Translation: All praise is for Allah

{تَشْمِیْتُ العَاطِسِ}

☆The words to be used for a sneezer:

{یَرْحَمُکَ اللّٰہُ}

Translation: "May Allah have mercy on you"

{یَھْدِیْکُمُ اللّٰہُ وَیُصْلِحُ بَالَکُمْ}(بخاری)

Translation: May Allah keep you on hidayat (guidance) and make proper your condition.

{اِذَا تَشُجَدَ ثَوُبًا}

☆While wearing clothes

{اَلْحَمْدُ لِلّٰهِ الَّذِیْ کَسَانِیْ مَآ اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ}
(ترمذی)

Translation: O Allah, all praise is to You, just as You have dressed me, I seek Your blessings of it and the blessings of what it is made of and I seek protection and Your refuge from all evil and the evil of that which it is made of.

☆For the cure of ailment {بُرِئُ مِنِ المَرَض}

Ayesha (R.A.) stated that when anyone among them had an illness, Prophet Mohammad (S.A.W) used to rub the area of the pain reciting the following dua:

{اَذْهِبِ الْبَاْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِیْ لَا شِفَآءَ اِلَّا شِفَآؤُکَ شِفَآءً لَّا یُغَادِرُ سَقَمًا}(بخاری)

Translation: O Lord of the people, remove this pain and cure it, You are the one who cures and there is no one besides You who can cure, grant such a cure that no illness remains.

☆While facing some difficulty {اِذَا حَزَبَهٗ اَمْرٌ}

{یَاحَیُّ یَاقَیُّوْمُ بِرَحْمَتِکَ اَسْتَغِیْثُ}(ترمذی)

Translation: O Alive and everlasting One, I beseech You by Your mercy.

For betterment of both the worlds {لِلْحَسَنَاتِ الدُّنْیَاوَالْآخِرَۃ}

{رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَۃً وَّ فِی الْاٰخِرَۃِ حَسَنَۃً وَّ قِنَا عَذَابَ النَّارِ}

(بخاری و مسلم)

{لِلْعِلْمِ النَّافِعِ}

☆Dua for the Beneficial Knowledge

{اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ عِلْمًا نَّافِعًا وَّ عَمَلًا مُّتَقَبَّلًا وَّ رِزْقًا طَیِبًا}

(احمد، ابن ماجه)

Translation: O Allah, I beg you for a beneficial knowledge, acceptable action and lawful bread and butter.

☆**At the times of crises and hardships** {اِذَا نَزَلَ بِهٖ کُرْبٌ اَوْ شِدَّۃٌ}

{اَللّٰھُمَّ رَحْمَتَکَ اَرْجُوْ فَلَا تَکِلْنِیْ اِلٰی نَفْسِیْ طَرْفَةَ عَیْنٍ وَّ اَصْلِحْ لِیْ شَاْنِیْ کُلَّهٗ لَا اِلٰهَ اِلَّا اَنْتَ}(سنن ابی داود)

Translation: O Allah, I hope for Your mercy, do not leave me for even the duration of an eye blink (duration) and correct my total condition. Besides You there is none worthy of worship.

☆Dua to pay off debts {لتَسْدِيْدِ الدُّيُوْنِ}

Abu Saeed Kudri (R.A.) narrates that once a person mentioned to Prophet Mohammad (S.A.W) that he was concerned about his major debts. Prophet Mohammad (S.A.W) replied "Shall I not show you those words by saying which Allah will remove your concern and pay your debts?" The person asked "What is it, O Messenger of Allah?" Prophet Mohammad (SAW.) told him to recite the following morning and evening:

{اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِکَ مِنَ الْهَمِّ وَ الْحُزْنِ وَ الْعِجْزِ وَ الْكَسَلِ وَ الْجُبْنِ وَ الْبُخْلِ
وَضَلَحِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ} (مسلم)

Translation: O Allah I seek refuge in You from worry and grief, I seek refuge in You from hopelessness and laziness, I seek refuge in You from miserliness and cowardice and I seek refuge in You from overwhelming debt and from the force of men.

{من شَّرِ مَا خَلَق}

☆Asking for refuge to Allah against all evil powers

{اَعُوْ ذُ بِكَلِمَاتِ اللّٰهِ الَّتآمَّاتِ مِنْ غَضَبِهٖ وَ عِقَابِهٖ وَ شَرِّ عِبادِهٖ وَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَنْ يَّحْضُرُوْنِ} (ابو داؤد)

Translation: With the total words of Allah, I seek protection from His wrath, from His punishment and from the servants evil and from the whispers of Satan and I seek protection from (these) coming to me.

{مَا يَقُوْلُ عِنَد الكَرْبِ اِذَا نَزَلِ بِهٖ}

☆What to recite when the miseries come in

{حَسْبِىَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَ كَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ}

(7بار صبح، شام) (ابو داؤد)

Translation: Allah is sufficient for me, there is no god but him, I trusted him and He is the lord of above heavens.

{الدَّعَائُ بَعْدَ الْاَذَانَ}

☆The words to recite after Azan

{اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَا
لْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ ا الَّذِیْ وَعَدْتَّهٗ اِنَّکَ لَاْ تُخْلِفُ الْمِیْعَادَ}
(بیہقی)

Translation: O Allah, the Lord of this total call (invitation, proclamation) and the Lord of the Salat to begin, grant Mohammad 'intercession' (a status) and grant him superiority and let him reach Mooqame Mahmood which You have promised, for definitely You do not go back on Your promises".

By reciting this dua, the intercession of Prophet Mohammad (S.A.W.) becomes wajib. (Mishkat)

{الدُّعَاءُ بَعْدَ الصَّلٰوةِ} At the completion of prayer {رَبِّ
اَعِنِّیْ عَلٰی ذِکْرِکَ وَشُکْرِکَ وَحُسْنِ عِبَادَتِکَ}(نسائی)

Translation: O Allah, help me in commemorating you, while thanking you and while worshiping you to its best.

☆**Dua to be recited at the time of death** {التَّلْقِیْن حِیْنَ الْمَوْتِ}

At the time of death turn the face towards the Qibla and the Majlis (gathering) that is present should say the shahada

{لَآ اِلٰهَ اِلَّا اللّٰه} (مسلم)

It is stated in hadith that if the following are the last words of a dying person then he will enter Jannah (i.e. he will be saved from the punishment of sins and there will be no barrier from entering Jannah). (Hisnul Hasin)

☆At the time of {مَايَقُوْلُ عِنْدَ النَازِلَةِ تُنْزَلُ بِهٖ}

When any calamity comes, even if pricked by a thorn recite:

{اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رَاجِعُوْنَ اَللّٰهُمَّ اٰجِرْنِىْ فِىْ مُصِيْبَتِىْ وَ اخْلُفْ لِىْ خَيْراً مِنْهَا}(مسلم)

Translation: Definitely we are from Allah and to Him is our return. O Allah, grant reward in my calamity and grant in its place a good substitute.

{اِذَا وَضَعَ الْمَيِّتَ فِى اللَّحْدِ}

☆At the time of the burial ceremony

{بِسْمِ اللّٰهِ وَعَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ}(ابو داؤد)

Translation: In the name of Allah and on the sunnah (deen) of the Rasul of Allah I place him in the grave

☆Dua at the Night of Qadr {إِذَاوَافَقَ لَيْلَةُ الْقَدْرِ}

{اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّىْ}(ترمذی)

Translation: O Allah, you are the Most Forgiving, and One who loves forgiving, therefore forgive me.

{مَا يَقُوْلُ عِنْدَ ضَرٍّ يُنْزَلُ بِهٖ}

☆To ask for the protection of Allah

{اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ جُهْدِ الْبَلَاءِ وَ دَرْكِ الشَّقَاءِ وَ سُوْءِ الْقَضَآءِ وَ شَمَاتَةِ الْاَعْدَآءِ}(بخاری)

Translation: O Allah, I ask for your protection from evil happenings, remedy to the ailment, from the hard luck and from the enemies acts.

{لِحُصُولِ الرَّحْمَةِ}

☆For the acquisition of blessings

{اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِى الْاُمُوْرِ كُلِّهَا وَ اَجِرْنَا مِنْ خِزْىِ الدُّنْيَا وَ عَذَابِ الْاٰخِرَةِ}

Translation: O Allah, end my all of our deeds to its good and save me from the shame of world and punishment in the world hereafter.

While visiting the sick {إِذَا دَخَلَ عَلٰى مَرِيْضٍ}

{لَا بَأْسَ طَهُوْرٌ إِنْ شَآءَ اللّٰهُ} (بخاری)

Translation: There is no problem, If Allah wills, He will purge your sins by this illness.

{الدُعَاءُ بَعْدَ الْمَغْرِبِ وَالْفَجْرِ}

☆After Fajr & Maghrib Prayers

Muslim Taimi (R.A.) narrates from Prophet Mohammad (S.A.W) to recite the following seven times before speaking to anyone:

{اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ} (ابو داود)

Translation: O Allah, save me from the fire (Jahannam).

{بَرُیٴَ مِنَ الْمَرَضِ}

Dua for the healing of sick

{اَسْئَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَکَ} (ترمذی)

Translation: I ask Allah who is the Lofty and the Lord of the

Mighty Throne that He cures you.

Prophet Mohammad (S.A.W) said that by reciting this dua seven times, the ill person will regain his health and if death occurs then that (death) is a different issue (i.e. death is written it cannot be prevented).

{مَایَقُوْلُ لِمَنْ یُّهْدٰی اِلَیْهِ هَدْیَةً}

☆Best dua while paying gratitude.

{جَزَاکَ اللّٰهُ خَیْرًا}(ترمذی)

Translation: May Allah grant you (in return) a good reward,

☆Dua for paying off the debts {لِتَسْدِیْدُ الدُّیُوْنِ}

{اَللّٰهُمَّ اکْفِنِیْ بِحَلَالِکَ عَنْ حَرَامِکَ وَ اَغْنِنِیْ بِفَضْلِکَ عَمَّنْ سِوَاکَ}
(ترمذی)

Translation: O Allah, save me from haraam and make the halaal sufficient and by your boon/favour make me independent from others.

{مَایَقُوْلُ عِنْدَ الْکَرْبِ اِذَا نَزَلَ بِهٖ}

☆For the release of hardships and crises

{لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ}(ترمذی)

Translation: O Allah, there is none worthy of worship besides You. You are Pure, definitely I have oppressed my soul by sinning.

The Qur'an states that these words were recited when Yunus (A.S.) called upon Allah from the belly of the fish. Prophet Mohammad (S.A.W.) stated in a hadees that when any Muslim makes this dua via these words to Allah, then Allah surely accepts his duas.

{دُعَاءُ اِبْرَاهِیْمَ فِی النَّارِ}

☆Prayer of Ibrahim while in the fire

{حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِیْلُ}(بخاری)

Translation: Allah is sufficient for us and He is the Best Guardian.

At the time of having fear of enemy {اِذَا خَافَ السِّبَّاعَ}

{اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ}

(ابوداؤد)

Translation: O Allah, we make you the turner of the (enemies) chest (heart) and seek refuge in You from their evils.

☆At the time of thunderstorms {اِذَاهَاجَتِ الرِّيۡحُ}

{اِللّٰهُمَّ اِنِّیۡ اَسۡئَلُکَ خَیۡرَهَا وَ اَعُوۡذُبِکَ مِنۡ شَرِّهِاَ}(ابو داؤد)

Translation: O Allah I seek benifits of it and seek refuge from the evils of it.

☆At the time of fear of enemy {اِذَا خَافَ الۡاَعۡدَاء}

{اَللّٰهُمَّ اسۡتُرۡ عَوۡرَاتِنَا وَ اٰمِنۡ رَّوۡعَاتِنَا}(مسند احمد)

Translation: O Allah, save our honour and remove the fear and keep us safe.

☆Dua for the sake of rain {دُعَاءُ الۡاِسۡتِسۡقَاءِ}

{اَللّٰهُمَّ اَغِثۡنَا اَللّٰهُمَّ اَغِثۡنَا اَللّٰهُمَّ اَغِثۡنَا}(بخاری)

Translation: O Allah, listen to our plea (request).

☆ **At the time of rainfall** {اِذَارَاَی الۡمَطَرَ}

{اَللّٰهُمَّ صَیِّبًا نَّافِعًا}(بخاری)

Translation: O Allah make it plentiful and beneficial.

☆While someone praises you {کِیۡفَ الۡمَدۡحُ}

{اَللّٰهُمَّ لَا تُؤَاخِذۡنِیۡ بِمَا یَقُوۡلُوۡنَ وَ اغۡفِرۡلِیۡ مَا لَا یَعۡلَمُوۡنَ وَ اجۡعَلۡنِیۡ خَیۡرًا

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He who fulfils the needs of his
brethren, Allah fulfils his needs.

واعتصموا بحبل الله جميعا ولا تفرقوا

And hold firmly to the rope of Allah all
together and do not become divided.

قل إن كنتم تحبون الله فاتبعوني يحببكم الله

Say, 'If you love Allah then follow me,
Allah will love you.' (Al-Quran)

لا إله إلا الله محمد رسول الله

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